

*Allen M. Fisher  
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# *The* **JAPAN CHRISTIAN QUARTERLY**

Vol. XV.

No. 4

OCTOBER

1940

## **CRISIS IN THE JAPAN CHRISTIAN MOVEMENT**

*By* CHARLES W. IGLEHART

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*A SYMPOSIUM*

## **ADDRESSES AND REPORTS FROM KARUIZAWA FELLOWSHIP CONFERENCE**

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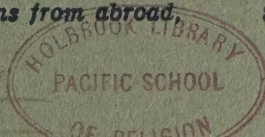
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# THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FELLOWSHIP OF CHRISTIAN MISSIONARIES, IN  
CONSULTATION WITH THE NATIONAL CHRISTIAN COUNCIL

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# THE JAPAN CHRISTIAN QUARTERLY

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Vol. XV.

October, 1940

No. 4

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## UNDERSTANDING THE JAPANESE CHURCH

The Editor

In a discussion between missionaries of the summer community in Takayama during the vacation period one question considered was the possibility of a gulf of misunderstanding developing between American churches and Christians on the one hand, and Japanese churches and Christians on the other, with respect to the proper attitudes to be taken by followers of Jesus toward the social and political, national and international problems of the day. There was some opinion that this rift was developing so rapidly as to make international fellowship among Christians difficult and missionary endeavor of questionable effectiveness. It was felt, however, that we as Christian missionaries facing both ways in sympathy and love have a heavy responsibility in helping each to understand the other and in promoting the mutually friendly and cooperative spirit so much desired.

To this end it was pointed out in the discussion that there were various positions taken with respect to national policies by Christians here in Japan, as elsewhere, and that the utmost of charity and tolerance must be exercised by all of the various imperfect members of the body of Christ if His spirit is to surmount the prejudices, suspicions and hatreds of our present world.)

For the sake of clarity in distinguishing these differences and appraising them, the editor attempts in the following paragraphs to define certain varieties of thought in the minds of Japanese Christians regarding religion's relation to national structure, and then ventures a judgment as to the course of greatest hope and possibility in filling Japan's religious nationalism with Christian content as it goes forth to build a New Order.

### The Catholic concept

Perhaps the oldest "Christian" attitude in Japan is that of the Roman Catholic and other churches of the authoritarian tradition, which identifies the Kingdom of God on earth with the Church itself and expects through the gradual penetration of the Church's influence and spirit into all aspects



of our worldly life, sooner or later to establish the vicegerency of Christ over all the earth. To Catholics of Roman, Greek and even the Anglican and Lutheran traditions, this is a supernatural society, which however, for the sake of establishing itself on our terrestrial orb is obliged to resort to political and other mundane expedients. Catholics therefore find it possible to adjust themselves as seems necessary to survival in the world, and as responsibility for this is usually assumed by the church and its leaders, struggles of conscience over worldly loyalties are somewhat less common than among Protestant Christians who hold in suspicion that which stands between man and God.

Though Japan has nothing comparable either in character or in size to the established and authoritarian churches of the west, one may say without hesitation that this attitude of expediency and accommodation is held by a very large proportion of those who may be called Christian here. It may be that they have been influenced in this by their Shinto and Buddhist background, in accordance with which adjustments and compromise are preferable to and more strategic than direct clashes of principles and proponents. One may say that not only the Catholics in Japan but the Protestants as well have carried over into their new faith much of this aspect of Oriental psychology which westerners find so baffling. When, for the sake of preserving for the church the hope of eventually penetrating and dominating society by its spiritual and moral teachings, ecclesiastical authority is thrown on the side of expediency and accommodation, the effect is to greatly strengthen this typical attitude among Japanese Christians toward national and political life.

### Liberalism's influence

It was the spirit of the Renaissance and the Protestant Reformation which, in reaction against ecclesiastical authoritarianism created a more alert Christian conscience in Europe, then in America, and eventually even in the Orient with respect to both civil and clerical demands upon both individuals and social groups. Once admitted to Japan, this tide of Enlightenment, or Liberalism as it is now so sardonically called, made quick conquest among students of western culture and the new science. The missionaries in the vanguard of this movement and their converts became veritable shock troops of Individualism and Liberalism in the new and constitutionally minded Japan.

The modern and scientific emphasis upon moral and social reform soon outstripped its Christian milieu, however, and here just as in the West liberalism became a social idealism calculated of itself to save Japan and the world from all ills of ignorance and maladjustment. In Christian circles also the Social Gospel had its hey-day, and among pastors and theological pro-



fessors as well as liberally educated laymen there is still a strong residue of this emphasis. That this social idealism was so intimately associated with the phenomenal development of capitalist ideology, just at present rather in disrepute in Japan, should also be borne in mind in any appraisal of the Christian movement's declining popularity in more recent years.

### **The Barthian reaction**

As early as 1925, however, disillusionment, born of economic depression and the nation's increasing internal and external difficulties began to cast a cloud over Anglo-Saxon Polly Anna-ism in Japan, and by 1931 had brought the gospel of social liberalism into eclipse. This so closely coincided with growing discontent with the status quo in middle-Europe that it was but natural that among Christians the Barthian school of dialectical theology soon had a sizable following and that here also, as nationalistic thought grew stronger, this movement followed lines parallel to religious developments in Nazi Germany.

At first entirely non-political, yet of particular appeal in a land where unequivocal loyalty to the imperial order is demanded of all subjects, Japanese Barthianism on the one hand became an escape from reality to other-worldliness and on the obverse took on the aspect of secular nationalism. One must expect the growth of subjectivism where great disillusionment follows social optimism. As in the case of Karl Barth one of the chief proponents of Barthianism in Japan is a former liberal and social gospel enthusiast, but now an ardent nationalist. This type of thought is particularly strong in Calvinist circles, where there is staunch conviction that, however much the church may conform to social and political expediency, all is well if the inner sanctum of the soul is kept inviolate in loyalty to Divine revelation.

### **Frankly nationalistic Christians**

Among those conforming to the dictates of political nationalism are also a host of Japanese Christians who frankly find nationalism inspiring and challenging to their minds and hearts. They agree with the government that the prerogative in determining what shall be the moral and social ideals of any political order rightfully belongs to the state, and that the state may then properly call upon religion to give spiritual support to these pre-determined goals. One may assume that in numbers this is the predominant group in the church and that it is composed largely of those to whom religious observances have never been other than a formality, perhaps even a habit carried over from a Buddhist past, augmented by others who were caught in the wave of liberal disillusionment and ran to nationalism for cover. It seems safe to say that little aid may be expected from such Christians in the cause of either personal or social salvation; for one



observes that where political goals have been confused with the Christian message of evangelism, as so frequently of late, there is little response and no vitality.

### Back to religious nationalism

Of another type of nationalism associated with religion, and with the Christian faith and ethic, something more needs to be said. In a thought-provoking article entitled *Christian Preaching and Japanese Kokutai*, in the July issue of the Japan Christian Quarterly, Dr. Liemar Hennig, a German missionary, advances the thesis that, whereas we missionaries of the liberal, individualistic (and democratic) tradition have until now been saving men out of their social milieu, hereafter—thanks to the birth of national-body consciousness (*Kokutai* in this country, *Staatsleib* in Germany), we must address ourselves to men and women as parts of the vastly greater national self rather than as atomistic individuals. So much are the Japanese today simply fragmentary parts of the national self-hood that they can be heard to reply to our appeals for personal regeneration, "Yes, I may be wrong in my deeds, but my better self as a Japanese is good" and this is insurance enough against catastrophe. Therefore, says Dr. Hennig, we Christian missionaries must get back to the prophets and to Jesus in their emphasis upon the nation as a whole being the final object of God's regenerating grace. It is, indeed, difficult, as Isaiah (6;5) indicates, to redeem "a man of unclean lips (while still), dwelling in the midst of a people of unclean lips." Only the baptism and purification of the entire nation can save an individual from such contamination.

Granted that a Christian evangelist takes this approach as prophet and priest to the nation, it seems perfectly proper to Dr. Hennig that he should then dispense both grace (as priest) and judgment (as prophets) upon that nation and its people. This he may do with all the fire of the eighth century prophets, and at the same time with all the loving unction of Jesus. And from brief but significant experience as a German Christian worker in Japan, Dr. Hennig is convinced there is assured from the Japanese a great and glorious reception of this message of national salvation.

### Nations as such must be saved

Against the encroachments of narrow, aggressive, and especially of religious nationalism, Christianity and all movements for moral and spiritual regeneration must be on the alert. Nevertheless, this writer is convinced there is an aspect of nationalism which may not be altogether inimical to the cause of Jesus Christ. We who have lived long in the Orient realize, as the West does not, what a high degree of social unity and cohesion exists in the family system, and of how this may be further moralized and spiritualized as the foundation of the Christian social order of the future. We



are also aware what a strong appeal this exaltation of a typically Oriental relationship, as Jesus and Paul thus glorified it, makes to the Japanese, Chinese and Indian people. Is not nationalism capable of the same sublimation and moralization? Perhaps we ought to identify what we are talking about as geographical, cultural or racial rather than political nationalism, but it is possible to see in Japonism what Isaiah and Paul saw in Israel: an existing unit of social sensitiveness, social cohesion and social responsibility, knit together by an ancient and noble culture and capable of being further refined by the moral and spiritual truths of the Christian religion and sent forth with power and passion to serve and to save Asia.

### A purified and exalted nationalism

It seems more clear now than it was a few months ago also that such a purified and exalted nationalism is what many of our Japanese Christians, whose pronouncements and deeds are otherwise so inexplicable, are driving at. We see now in the appeal to "Japanese spirit" to establish a New Order in East Asia more of genuine idealism and altruism than was to be found in the early months and years of the China Affair. We hear many, including premiers and foreign ministers and even military men, saying there is need of a new spirit of brotherhood and comradeship with the Chinese people, and we cannot help agreeing (provided, of course, this is not just camouflage for more sinister purposes). We see young men and women volunteering for unselfish service among both Japanese and Chinese in North and Central China; and, while we realize what terrific obstacles they will meet there, yet we cannot help feeling this is the way Japan must travel to save her own soul, to say nothing of China's. We heard a disillusioned but resolute Japanese youth say, to an audience of Methodist preachers in Japan, after a year of such service near Peking, "All we Japanese Christians can do over there for some years to come is to wash Chinese feet." And he is back there now doing it.

That this is the interpretation many Japanese Christians place upon "*Sokoku*" (Fatherland), for which they pray so fervently, there can be no doubt. It may be, this is a far cry from Jesus' lament over Jerusalem which he loved no less for all his stern denunciations of her sins; yet, surely there is more of hope for a deity-established and god-fearing Japan purified by the fire of bitter experience in China than for a social gospel which seeks power for reform in merely human ideals, or for an individualistic religion which in the absence of revelation leaves the world to its own devices. At any rate, for us Western Christians who are trying to understand other people's attitudes, while at the same time confessing our own sins and shortcomings, this nobler concept of nationalism and its capacity for saturation and motivation with Christian ideology is a challenging one, and may con-



stitute just the sympathetic link needed to preserve the fellowship so long cultivated between our own Western and these Eastern churches.

### **Personal and universal gospel still valid**

A word of caution, however, needs to be uttered: let us not in such acknowledgment relinquish either the personal appeal or the universal scope of the Christian Gospel! We may be sure also there are many in Japan who cherish this conviction as well. The Kingdom of God simply cannot be conceived of as composed of robots, however integrated by strong leadership into a semblance of social unity; neither can the Christ-vision be satisfied with anything short of a universal brotherhood of all men welded together into a family by that common spiritual parenthood which is the love of God. Within these limits there is room for differences of cultural traditions and even for national loyalties; here also lies the moral and spiritual essence of the law and the prophets.

### **"SHINTO SHRINES: A PROBLEM CONFRONTING THE CHURCH"**

The Editor the The Japan Christian Quarterly wishes in this brief way to recognize the contribution made to the thinking of mission-minded Christians by the article on "The Shinto Shrines: a problem confronting the Church," carried in installments in the April and July issues of The International Review of Missions. The fact that the editors of that esteemed journal (W.P. and M.M.U.) start their survey of the situation with citations from Korea where the problem of the shrines in relation to Christian faith and conviction is peculiarly acute and concerns a culture other than Japanese, gives the whole discussion a bias it might not have, were it dealing directly with Japan and based upon more-adequate first-hand material from Japan. To be sure, a sincere effort is made to present the viewpoint of conscientious Japanese Christians but, as this observer sees it, it would be as difficult for a European Christian to enter into Japan's true feeling about their nation and its relation to shrines as for an Oriental to feel as an Englishman does in Westminster Abby or in the trophy-strewn Anglican churches of Bombay, Singapore, or Peking or as does an American at memorial services around Lexington, Concord or Bunker Hill.

Nevertheless, the Christian outlook must be that of appraisal of all of life's habits of thought and deed by the criteria of Jesus's concept of God and full devotion to its implications for man and society. And, as an aid to objective thinking, whether by occidentals or orientals, we recommend the reading of this stimulating article.



# Crisis in the Japan Christian Movement

By CHARLES IGLEHART

The swift acceleration of events in Japanese society since Prince Konoe took charge on July 17 has carried the Christian movement along at a pace almost too rapid to admit of clear delineation. But with a minimum of interpretation or forecasting of the future we shall attempt it.

## Backgrounds

The new Premier one week after assuming office made a radio address in which he adumbrated much that has since followed, and in which he gives a clue to the understanding of trends that are clearly reflected in Japanese Christianity.

"As is well known, the international situation has changed radically. The old world order has ended in Europe, and there are growing indications that the change will spread to other parts of the world."

"Regarding foreign policy . . . this country will take the initiative in building up the new world order."

"A new political structure is necessary if the difficulties confronting this country are to be overcome. My attention will now be directed toward bringing about this new structure."

"It is absolutely necessary to reform the economic system so that there will be no need for us to depend economically on foreign countries. The near future will see stricter control."

"It is important to forge closer ties with China and to plan further advance in the South Seas."

"An end must be put to differences of views among the people, for otherwise the nation will find it difficult to make decisions regarding the future."

"Old conditions persist in educational circles, and education should be reformed as drastically as other national institutions. I hope educators will make it their sole concern to educate the rising generation so that it will have thorough knowledge of the national policy and assume responsibility for advancing the national traditions."

Looking over Prince Konoye's points one by one we can readily obtain a rough outline of Japanese policy during the past two months. The incredible turn of events in the European war is taken to mean the passing of the "old world order," and the natural reaction in this country has been a stiffening of attitude toward British policies. The September issue of "Con-

temporary Japan" carries a summary of the succession of anti-British demonstrations and of espionage scares that occurred during the summer. The objectives in Manchukuo and China are to be pressed with a new energy amounting to "the initiative in forming the new world order." After Foreign Minister Matsuoka enunciated the policy of "further advance in the South Seas" in his address on the "Construction of the New Order in Greater Eastern Asia," French Indo-China, the Netherlands Indies, and adjacent territories moved onto the front pages of the papers and took focus in the public mind. On Sept. 28 the Mutual Assistance Pact with the axis powers was announced.

For all these titanic undertakings there had to be a total reorganization of Japanese life at home. At first this was talked about as though it were to be merely a coalescing of the almost defunct political parties in the formation of one single party for political purposes only. But Prince Konoe soon announced that the change was to be a totally new structure of the state, under "the changeless principle of the service of every subject to the Imperial will." He said: "Democracy, liberalism and socialism are incompatible with our national genius."

Since the middle of August the people have become aware of the powerful influence of these "renovationist" elements in public life. In a dramatic way the ferment has been going on in the selection of members of the preparatory commission and in their work of setting up "the new structure." The premier is at the wheel, and his trusted associates are near the controls, but the driving force is a group that has never yet exercised a determining pull on domestic policy. They may have had much to do with events on the mainland since 1931, but not until now have they had their turn at home. Their vigorously asserted claim to be the propulsive energy (*sui-shin-ryoku*) of reforms more thorough-going than even those of the Meiji Era will have to meet the tests of the coming months. Of their sincerity and earnestness no-one can have any doubt. Their influence has been registered to some degree in virtually all the changes that have come upon Japanese society in recent weeks.

### Influences Touching the Christian Movement

The Religious Bodies Law which was passed in the Diet of 1939 and became effective in April of this year provides one year during which all religious bodies may operate under their old charters, but beyond which they cannot go without fresh permission from the government. This would have made the year 1940 a crucial year in the history of the Christian movement even if it had not been for other events. At first it was promised and believed that at least the larger denominations would be brought within the provisions of the new law without much change, and indeed with resultant



benefits. As time has gone on, however, it has become plain that this overhauling of the structure of the churches as civil bodies is to be the occasion for carrying out the "re-orientation" of spirit and thought in the field of religion. By August it was understood that seven churches,—the Presbyterian-Remormed, Methodist, Congregational, Episcopal-Anglican, Holiness (the moderate wing), Baptist and Lutheran,—would be accorded status as recognized denominations. Each of these was well on the way toward completion of a revised constitution acceptable to the Ministry of Education, and most of them were planning special meetings of their authoritative bodies for final adoption of same this Autumn.

In the meantime within the Christian movement there has been going on a trend of great significance in the present scisis. For years a group, largely laymen, but with some ministers of independent churches included, has been agitating for drastic changes in the organization of the churches. They have had two main planks in their program,—one emphasis has been on financial independence from the west, and the other one has been on church union. After the America Alien Immigration law was passed some of these same persons all but divided one or two of the denominations on this issue of declining all financial help from the "sending churches." Ever since, in what is now called the *Doshikwai*, or Christian Brotherhood they have been energetically promoting the total independence of the Japanese Christian movement.

This same group, with a few leaders of the denominations, has been the driving force of all recent movements for church union. Both within the National Christian Council and without it they have kept up the pressure until a reluctant assent was obtained from most of the denominations. A commission has been in existence in one form or another for a decade, but it has always seemed to suffer a kind of muscular paralysis which prevented real action. The *Doshikwai*, however, is made up of men and women who are in deadly earnest over this thing. They also are patriots. It is largely the influence of their leaven that has occasioned the increasingly frequent expressions of patriotism and of national obeisance in Christian bodies. They make suggestions and set up tests that no true Japanese feels he can decline to accept. Thus in a number of instances it is the Churches that have been in the forefront of the present "spiritual mobilization." Since several of these leaders in the *Doshikwai* have intimate access to government and military circles they have naturally taken on the function of go-betweens,—a situation that has its advantages, but also its embarrassments.

### Recent Occurrences in the Church Circles

On Aug. 6 about fifty church leaders—including the *Doshikwai* group,—met in Tokyo and discussed the growing emergency. That day the deten-

tion and investigation of the seven chief officers of the Salvation Army had been officially announced, and there was a sense of deep concern among all present. Some counselled a thorough "renovation," with the dissolution of all existing church organizations, and the making of a fresh start in an autonomous Japanese Christianity. This extreme view did not prevail, but the meeting went on record as believing that the churches should teach the "Imperial way" and should make every effort to undergird the new national structure.

Again on Aug. 15 a meeting was held of a still more representative nature, with all the denominations included. At this time the matter of financial independence was taken up and it was felt that this aim should be set before the churches at once. On Aug. 17 another meeting in Tokyo took up the various phases of the Japonization of Christianity. It was decided to set up an emergency body, a sort of general headquarters with the Japanese members of the executive committee of the National Christian Council as the nucleus, and including representatives of Christian agencies affiliated with the N.C.C., and also of Christian schools, to a total number of about eighty. This plan was presented the same day to a meeting of the executive committee of the N.C.C. and was approved. Bishop Abe the chairman of that committee was named as convener of the emergency organization, and thereafter maintained day by day contact with the various elements in the Christian movement, and presided over many meetings,—a total of twenty-six between August 6 and September 2.

At the Aug. 15 meeting leaders of the Episcopal-Anglican church (*Seikoku-kwai*) reported their fears of a general investigation of their denomination and of others following the precedent set by the case of the Salvation Army. On Aug. 20 the executive body of that church (*Kyomu-in*) took action cutting off any financial relation to the supporting churches abroad and relieving the foreign missionaries of places of executive authority, both general and local throughout the denomination. This again caused great apprehension among the other churches lest it become a precedent. But up to the present (Sept. 30) there has been no report of further similar pressure upon any other churches.

During the last week in August many bi-lateral meetings between leaders of the denominations in varying combinations were held, and understandings deepened regarding the possibilities of church union. On Aug. 26 a large meeting was held. At that time there seemed to be a deadlock between the advocates of full and immediate union and of a modified plan of federal union looking toward a later complete union. On Aug 29, however, the meeting appeared to register a much greater degree of unity in thought and feeling, and tentative conclusions were reached, contingent on the attitudes



of the leaders in the Kwansai region. These leaders met in Osaka on Aug. 30 and are reported to have arrived at a favorable verdict for church union.

It was on Sept. 2 that the final meeting of this series took place in Tokyo. At that time complete harmony was reached. Following the procedure of the "new order" no votes are taken in these sessions. Discussion continues until the chairman senses agreement upon certain principles or issues. These are then announced by him or acclaimed by the meeting. The members of this particular session at its close sprang to their feet and pledged themselves unanimously to a two-fold program for the churches—financial independence from the aiding churches abroad, and the union of all the Protestant bodies in Japan. On Sept. 6 the N.C.C. executive committee approved the resolutions embodying the two principles and added a resolution of gratitude and appreciation for the contribution made by the missions in the past to the growth of the Japanese Christian movement.

On Sept. 6 representatives of the thirteen nation-wide Christian agencies affiliated with the N.C.C. met in Tokyo and took up the matter of their future. They decided to recommend to their respective bodies some plan of inclusion in the proposed new united church. Details were not worked out, but the suggestion is that there be groupings,—social work, medical, youth, women's work, overseas evangelism, religious education, etc.,—within the large federal unit, which in turn would be a constituent part of the central organ of the new church. Although no one yet sees the pattern clearly, it is hoped by some such plan to escape the danger of the sublimation of all distinctly Christian bodies in the great national groupings for various types of work and activity in the new state structure.

On the same day the executive committee of the National Christian Educational Association went into session over the situation. The close parallel between the recommendations they then made and those of the church leaders indicates an unavoidable reaction to the same pressures both within and without the Christian movement. They adopted a four-point program to be submitted to all constituent educational institutions. (a) Complete financial independence. (b) The replacement of foreigners by Japanese in all places of executive authority within the schools. (c) The majority of all boards of trustees to be Japanese. (d) The chairmen of all boards to be Japanese. The heads of Christian schools throughout the country were called together for a special meeting in Tokyo on Sept. 7, at which time they listened to the report of the executive committee of the Association, but as they were not officially organized to deal with such matters no action was taken. It would be a mistake, however, to conclude from this that no understanding as to common action was reached, either on these four points or on others of more far-reaching consequence to educational missionaries, and their work.

The place and work of the missions in all these impending changes has finally come up for study and conference. The definitive meeting of Sept. 2 with its two-point program of self-support and church union was erroneously reported in the papers, both in Japan and America, as having adopted the principle of the withdrawal of all missionaries. The chairman, Bishop Abe immediately denied this and asked that a correction be made, explaining that the subject had not been mentioned except for his word of caution to those present that in all these drastic changes there must be increased sympathy and appreciation of the missionaries.

But while it is true that the matter was not taken up at that time, it could not be avoided as a pressing problem involved in the other policies being adopted throughout the Christian movement. On Sept. 14 an informal meeting of about twenty Japanese Christian leaders was called to discuss this one range of questions. There were laymen and clergy, men and women, churches and schools represented. No foreigners were present, and thus the overtones in meaning and background of the conclusions reached are not susceptible of objective reporting. No resolutions were drawn up so that there is no official text to go by. But in brief the agreement reached was as follows: (a) There will be individual cases of missionaries who as foreigners may find themselves in local difficulty at this time of misunderstanding. They may have to adjust their work or residence temporarily. But two or three of the church leaders in Tokyo, designated for this service, will be ready at a moment's notice to render every help possible. (b) In the case of missionaries who consider that under all the circumstances their contribution to the life and work of the Christian movement in Japan is ended, and who feel themselves to be rather an embarrassment to the work, the Japanese Christian leaders think it would be no kindness to ask them to remain. (c) To those who feel that they wish to remain and go along into the future with the Japanese Christian movement the leaders will extend cordial cooperation and afford every protection possible in case of need. (d) Should the Boards or Mission authorities desire the advice of the Japanese Christian leaders in missionary personnel adjustment they will be ready to set up the requisite organs for such procedure.

This informal gathering was followed on Sept. 17 by a special meeting called by the chairman of the N.C.C. of all the missionary delegates to the Council. At this time he communicated the general consensus of opinion of the Japanese group. He also expressed the view that in order best to integrate with the life of the new united church some closer-knit inter-mission organization might be needed, though each mission, also, would make its decisions and maintain its traditional relations with its own Japanese church group.



### Regarding Procedures and Pressures

Subsequent to the general meetings indicated above there have been a good many meetings within each denomination, both for making reports and for giving effect to the recommendations made. These are not casual or accidental. They are a part of the understandings reached in the informal conferences, and they are pursuant to the technique followed thus far in the whole amazing revolution that is going on. One hears on all sides the expression "hammered into one ball" (*utte ichi-gan*) as the object and the method of conference. In these almost continuous meetings of the past six weeks the corners of difference have been rubbed off while pressures without and within have formed a solid amalgam of unity. It is becoming irrelevant to cite the traditional views of individuals or of groups, for they are fast being lost in the new blend.

There may be criticism of the unauthorized leadership of certain individuals in the various Christian groups. And those who have not been present at the Tokyo or Kwansai meetings and are outside the process of assimilation of the past weeks may consider the actions irresponsible. But when the "hammering by discussion" technique has reached down through all the groups to the last individuals it is expected that consent and unity, even enthusiastic assent, will be given. The process may fail, but the present indications point to success.

It is also impossible to weigh the precise degree of spontaneity and of coercion in it all. To loyal citizens of a country in its fourth year of a life and death conflict no sharp line between these two can seem real. Irresistible currents are sweeping the members of the Christian movement, who cannot live in a vacuum just because they are Christians. Those who are aware of the meaning of the present events do not care to wait till freedom of action becomes impossible. Fortunately the authorities in other departments of government as well as in that of Education where the Christian churches and schools are related are affording a definite zone of freedom both in respect of organization and in point of time. The leaders are taking voluntary action within that zone, but they are not unaware of what lies without it. Furthermore, there is continual liaison and understanding in relation to the government authorities.

### ○ Summarizing the Situation

Let us now try to gather up the threads. The Christian movement responding to the startling changes in the Japanese larger society has through its spokesmen given voice to principles of change in its life. They involve:

(1) *Financial autonomy*. This long-time objective of every church and every missionary has now had reinforcement from the angle of national interest

and so becomes imperative in the Christian movement. Having been publicly announced as a principle it now must go back to every separate denomination and institution for implementing in policy. The October meetings will have to deal with this practical and stubborn matter. How will the shock be absorbed? According to the varying degrees of financial strength the programs will have to be laid out to meet specific situations. It is generally believed that public opinion and the authorities will consent to a reasonable period,—possibly four or five years,—for the tapering off. But whether subterfuges and evasions will be winked at or whether out-and-out financial self-maintenance will be enforced still remains to be seen. Thus far the indications are that the responsible boards and committees in care of Christian work are far more conservative in actual policy than are those who enunciated the general principle. But we must remember that the imponderables are on the side of a change to autonomy

(2) *Church Union*. The spokesmen of the Christian movement have cut through the wrappings of this perplexing matter and laid bare the urgent necessity of presenting to the public and to the government one united structure. This is both a matter of necessity for self-preservation and also is in response to the demands of the time.s It requires the separate action of all constituent elements. And so this will be Item Two on the agenda of all the October meetings. Each body is being called to vote constitutionally on this matter, that the procedure may be regular. It is hoped that by October 17th.—before we reach our readers,—at the Christian Rally in Tokyo on that national anniversary the announcement will be made that all the denominations have voted adherence to the new, united church. The form of action is expected to be the election of one or two delegated representatives with plenary powers to act in committee in the formation of the new church. Such procedure would, of course, be unthinkable in ordinary times. But these times are not ordinary ones. Considered as emergency action the method is quite constitutional. To be sure, it is possible that some groups or parts of churches may not enter the union, but we believe that all-inclusiveness is so great a desideratum that some way will be left open to get everyone into the ark.

As to the *form of union* no prediction can be made. The most generally talked of plan is a kind of federal union. There would be one single name, one executive officer responsible to the authorities (*torisha*), one creedal constitution, and one council for executive action binding the constituent bodies. But within this central organization there would be considerable autonomous life for the former denominations,—at least for the larger ones, the smaller ones joining to make one or more units. The ecclesiastical head of each of the sub-structures would have a seat in the council. It is hoped that from the beginning there would interchange of ministry (though that



is not certain), and of members, and common planning in many activities of the local churches. All who are working on these ideas agree that the ultimate aim must be total union, with the disappearance of the sub-structures as soon as practicable.

*The creed* will involve much wise planning. The attitude of the authorities seems to be that only those aspects of belief which have a bearing upon the functions of the church as a civil organization belong in the constitutions. The rest is in the field of religious training of the members or of propagation of the faith to outsiders. So the creedal statement common to the new church units will probably be very simple. It may be a serious under-statement from the point of view of the believers. But as such it is said to put the churches in a better position of freedom to teach and preach than if it included items capable of misunderstanding, or now under suspicion by the advocates of national change. In fact, it is a question whether the general currency of official criticisms of the Jewish elements in historic Christianity, of the Old Testament, especially the Messianic prophets, of the doctrine of the Virgin Birth, Original Sin, etc., may not have made almost certain a revision of the present charters of the denominations even if church union had not come up.

(3) *The affiliated nation-wide Christian agencies*—Y.M.C.A., Y.W.C.A., W.C.T.U., etc.—are facing vital decisions. Each one by the nature of its work might naturally be brought within the larger national group, under the centripetal force of the present situation. But their real common denominator is, after all, the fact of a Christian impulsion and vision. So if possible they must seek to form together a unit of sufficient weight and worth to take a place in the corporate life of the church. There are strong elements outside Christian circles that are working not only for the separation of these agencies from their international affiliations, but for their total dissolution within the national structure. We hope and believe that this will not happen.

(4) *The Christian schools* are beset by problems all their own. Under the new plan of national "re-orientation of education" with the middle schools and girls' higher schools and even the colleges centering upon patriotic interests, and with prejudice strong against the acceptance of foreign aid, all our Christian institutions are confronted with life and death decisions. There is no Christian constituency large enough or keen enough to form a likely basis of support for the present schools, much less to extend the lines of Christian education. How can self-support be possible except through concessions that will crowd class-rooms and load up with inferior student material. Or shall there be more and more dependence upon the alumni, mostly non-Christians? Or will the government, always ready to achieve uniformity of education, offer in some way to ease the financial strain and

in turn impose restrictions or withdraw the present privileges of worship and religious instruction? The heads of our institutions must now be grappling with some of these dilemmas.

In all but one or two cases we understand that the schools have taken notice of the recommendations of the Association executive, and are carrying them out. But few observers believe that there is anything final about those changes. A great glacial movement in Japanese society is moving all educational institutions in its course and Christian schools cannot expect soon again to be as they were.

(5) *The place of the missionaries and the missions* is the least clearly defined area of the entire picture. Missionaries have not been present at most of the recent meetings in which attitudes have been clarified and policies discussed, so we have no direct information. Furthermore, things have moved so swiftly that matters essential to the life of the churches had to be taken up first, and the leaders have scarcely yet gotten around to giving unhurried time to studying the implications in missionary personnel and relationships.

But this does not mean that business is to go on as usual. With the usual courtesy and thoughtfulness of our Japanese colleagues most of us missionaries are now surrounded by a protecting atmosphere of calm. But surely none of us can take this illusion to mean that our relations are to continue as before. Leaving aside the local and individual cases where the presence of any foreigner is now inappropriate, every missionary, no matter what his or her work, is sure to have to re-think his task and his place in the Japanese Christian movement.

In the churches *evangelistic missionaries* must make the delicate adjustments implied in all the recent pronouncements of the leaders. Some may continue touring in the country places or maintaining a routine of pulpit and parish work in places under their care. But many will find this to involve more embarrassment to the work than benefit, and will be marking time this winter in their homes. This cannot go on forever, and must give way to some more basic platform for the work of the missionary in the local church or district, if it is to continue.

*The missionary in school work* is in no less difficult a position. In most of the schools the Japanese executives with loyal courage have set the foreign missionary back at his task this fall as usual. And the general testimony is that there never has been a more courteous attitude on the part of faculty colleagues and students. But indications point to a sharp turn with the new school year next April. Some persons think the line will be drawn at middle school, girls' higher school and college preparatory grades, and at all content courses, leaving for the foreign worker only the teaching of the English language, and this only in the higher college and university levels.



Still other institutions are said to have intimated that from next school year all foreign teachers must be supported from school funds. In still others the rumor persists that there will be no foreign teaching at all. When it is recalled that according to the principles announced by the Premier and by the Minister of Education all teachers of any sort whatsoever are servants of the state, engaged solely in citizen-training, it will be seen how precarious the place of any foreigner must be in that profession.

For the present the missionaries least affected are *those engaged in social work* where the supervision comes from the Welfare Ministry. This, however, is thought to be a temporary phenomenon due to the fact that the renovation of the national structure has not yet reached all such activities. Missionaries engaged in night schools, informal educational groups, and in the use of the home for personal influence are carrying on fairly normally, and this latter type of work may in the end prove to be the most fruitful one open to the foreign worker.

The dilemma that will present itself to the evangelistic missionary is that on the one hand a church which is truly self-propagating financially cannot continue even on a cooperating joint basis of administration of mission funds for evangelism. But if all ties are cut and the missionary works as a lone-hander completely outside the church organization he will run onto the snag of official suspicion that attaches to unaffiliated religious workers. We are hearing it said in some circles that only those missionaries can continue who derive their support and work budgets from the Japanese church.

The question of initiative in making withdrawals or re-adjustments is as yet undecided, some wishing the churches to do this, others waiting for the boards in the sending countries to do so, and others thinking the matter should be left to the individual missionary to determine for himself. This latter raises the question of the compatibility of a foreign missionary in the newly developing national situation. With rare tolerance the authorities and the community have permitted virtually the entire missionary body until now to go on with its work in the field of ideals and thoughts and yet with an avowed neutrality which to many must be interpreted as really much less. Can this go on? If so what spiritual and mental adjustments will be required on both sides? And will the sending churches maintain spiritual fellowship when national ideals have moved so far apart,

As to *the organic relations of missions to churches* and to one another much will depend on the speed with which church union goes through, and the degree of thoroughness of assimilation of the constituent bodies. There are deep ties of affection and loyalty that bind missions to their associated churches. These will be hard to sever. On the other hand, in case of need of a skeleton inter-mission organization for common planning, such an organ

ought to be easily feasible. We wonder whether in any mission field there is such an interplay of understanding and fellowship throughout the entire missionary family as in Japan. And for the most part mission organizations are flexible. Whatever changes are called for can be made, we feel sure.

If we have seemed to deal with the present situation with a full sense of its gravity this does not indicate that there is any need for panic. It is not defeatism but rather intelligent strategy to face clearly the factors operating to cause change, and then to make such adjustments as will conserve values of the past in making a vital contribution to the present and the future. All the consecration and the power in prayer that we possess will be called for during these coming months, if we are to come through this crisis without serious loss to the Japanese Christian movement or the weakening of ties between it and the churches of the west. But with Divine resources at hand we do not fear nor despair; we have had committed to us as missionaries the "ministry of reconciliation" and now is the supreme hour of its testimony.

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EDITORIAL URGES ASSOCIATION OF SHRINE WORSHIP WITH EDUCATION. The following is quoted from a translated *Yomiuri* editorial headed "Morals and Science" appearing in the *Japan Advertiser* for September 4. " . . . In the elevation of the essence of Japan's fundamental character, the Government should take the present opportunity to enlarge the present shrine bureau of the Home Office to a deity board and transfer it to the jurisdiction of the Education Ministry. Worship at shrines thus would become associated with school education and the aim of elevating the national character could be achieved rather easily. The shrine system is peculiar to Japan and ancestor worship is one of the basic moral principles . . . . . Shrine administration forms not only the center of politics and other administrative affairs, but also of national spirit and morals. . . . For reform in spiritual education, there can be no doubt that close combination with shrine duties would be more effective than wordy explanation of polity clarification. It would make students more thorough in worshipping the deities who were their ancestors. The fundamental principle of the shrines thus must be diffused more widely and more profoundly among the nation at large.



# The One who is to Come

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By JOHN C. SMITH

(The last of a series of three devotional addresses at the Karuizawa conference of The Fellowship of Christian Missionaries, July 29 to 31, 1940.)

"The Message of John the Baptist" has been the basis of our meditation during the devotional periods of this conference. We have considered his message of repentance and forgiveness of sins and now today we come to his message concerning the Christ, who to John the Baptist was "The One Who is to Come."

John the Baptist was a powerful personality. We have it upon the authority of Jesus himself that there is none greater born of woman than he. Yet John's whole message pointed to Another. We have been using the opening paragraphs of Mark's gospel as a basis for our meditation. Yet the only reason Mark includes these paragraphs is because they introduce that Other. John was a voice in the wilderness making the paths straight. He himself was humble enough to see that he was not worthy even to untie the shoes of that One. And the climax of the ministry of this greatest of the prophets came that day when he lifted his eyes and saw Jesus and said, "Behold, the lamb of God that taketh away the sin of the world." From that time he must decrease and Jesus must increase.

This was more than the climax for John the Baptist. It was the climax for all the prophets. The whole of the Old Testament points to Christ. From its very beginning it would be meaningless without the coming of Jesus. It is the record of God's dealing with the men of a small nation, symbolic of all men. These dealings with men gradually reveal God's plan in history, a plan which culminates in Christ. We ourselves unconsciously recognize this in more ways than one. The very fact that we count the number of our years either before or after His birth is an everyday testimony to

his importance. "The whole creation groaneth and travaileth together until now."

Sometimes it is difficult for us to understand what is meant by the expressions that the disciples used concerning Christ. The Holy One of God. The Messiah. They all signify this culmination of God's plan. We do not intend to be theological this morning but for me at least this is something of what it means.

When John pointed out Jesus at the climax of his preaching the men who then followed Jesus did so as pupils of a teacher, I think. He was their Master, their Rabbi. And a remarkable teacher he was. And a remarkably winsome and lovable man. For nothing can take away from the manliness of Christ. When I was a student in college I read a short article by Bruce Barton called "The Man Nobody Knows." It was not the book by that name although it may have been part of it. I was very much impressed by the reading of it. I do not have a copy of it but most of it I remember. It began like this: "I want to introduce to you someone you have never known. All the pictures ever drawn misrepresent him, they have made him out a weakling, a woman's features with a beard. He who for twenty years swung an adz and drove a saw through heavy timbers. He who would not sleep indoors when he could walk along the shores of his beloved lake. He who could stand in the prow of that little boat in the midst of the storm when all others were afraid, and still be unafraid. And when he drove the money changers out think you it was only the glance of righteous anger in his eye that sent them scurrying? I tell you that behind that little whip were muscles made strong by twenty years of labour and a spirit that never once knew fear, not even in the presence of the cross. Claim him, you who are young and love life. For he too was young and is. He too loves laughter and life." Now Bruce Barton in his picture of the vigorous Christ did not know all there is to know about him. But at least with his picture before us we can never forget the vigorous manliness of Jesus. No wonder that men by the hundreds wanted to hear him. No wonder he soon won the love and affection of those close to him.



But these same disciples began to see more than that. There were his prayers when he was so close to God. There was his strange power over sick and suffering people. There was his courage and his wisdom. And they began to say, "Son of God," "Holy One," "The Messiah." Now this is a remarkable thing, especially that these men should call him Son of God. The Jewish nation was the earliest custodian of monotheism. It had cost them something. Through the centuries of bitter experience they had learned of one God and had learned to hate anyone who raised any created being to the level of God. If we want to know something of the fanaticism of such a race we need only turn to the Mohammedan who is the product of the same environment and the same faith in one God. The doctrine of the Trinity is anathema to him, it is the last thing he would consider. For men of such tradition to listen to the claims of Christ and still follow him and finally to preach him as the Son of God is a tremendous fact. They must have literally seen God in him and been convinced in spite of themselves. For in Christ God walked with men. Once in all history God confronted men in history. This is the supreme fact of Christ.

I read a book in seminary by Carnegie Simpson called "The Fact of Christ." Those of you who know it know that Simpson has taken Christ as the starting point for proving all the other truths of Christianity. Each chapter starts with the fact of Christ and develops upon that the proof of a different truth. He assumes that if a man will actually try to see the Christ that is pictured in the pages of Scripture and seek to understand, he is bound to believe without any other help. We have already seen that belief in the Bible depends on the fact of Christ. Without him the book has little real meaning. There are many other truths dependent on the fact of Christ. Let us turn our attention to belief in the existence of God. There are many arguments for the existence of God, —the cosmological, the teleological, the epistemological, and all the rest. They are very interesting to study. More recently our mathematicians and physicists and astronomers have tried their hand at it. And that is interesting too. But I really doubt whether

anyone can attain a belief in God which influences life through such arguments. Not long ago a graduate who had once been in my Bible class came to see me. He talked a long time and was about to leave before the subject of religion came up. And then he stayed on to tell me that he who had been an atheist had come to understand something of religion through philosophy. He now knew that the spirit of beauty, the spirit of love, and the spirit of moral endeavor in man were all one,—they were the spirit of God. He said he got some satisfaction from that but that it wasn't real for him—it didn't help him much. I tried to show him that that which made God real was Christ. God was in Christ and when we came to grips with Christ we found a real God.

Another student after hearing a sermon I had preached came to see me. He said he wanted to be a Christian but his science taught him that there was no God, all was material; there was no spirit, and man was only a higher type of animal moved entirely by animal-like instincts. I asked him if he knew of anyone who was more than an animal, if he could say that of his own family, of his father and mother, if the men and women he admired and respected were not more than animals. He said he didn't know. Sometimes he thought they were but then one could never know what motives were behind their acts, and the best of acts might be motivated by pure selfishness. For a minute I hesitated, for what he said was all too true. There are plenty of animal-like people in the world, and enough of animal in all of us to make us doubt the spirit in man. But then I asked him what he thought of Jesus. And immediately he almost cried out as he replied, "But Jesus is different." And then it began to dawn on him that logically he could not say that. For in a completely material world there could not be a man who was different. And there before my eyes I saw again the significance of Christ. He is the key to all. Through him we know what man is and what he ought to be. Through him we know God.

The disciples did not always recognize this. Even on the last night before the crucifixion Philip said, "Rabbi, show us the Father." And Jesus said, "Have I been so long time with you and



dost thou not know me, Philip? He that hath seen me hath seen the Father." He that has seen me has seen God;—what a startling thing to say! But that is the fact of Christianity. We Christians sometimes make a mistake, I think. We say that Jesus was like God. We forget that really the only things we know about God we learn from Christ. Instead of saying Christ is like God we ought to say God is like Christ. God is like that man who worked long years in the carpenter shop. God is like the teacher who walked along the shores of Galilee. God is like the man whose heart was touched by the sickness and sorrow of men. God is like the Christ who set his face to go up to Jerusalem, who ate the last supper with his disciples, who prayed in Gethsemane, who died on the cross, and who rose again and ever liveth.

God in the living Christ gives us gifts. Yesterday we spoke of one,—of forgiveness of sin. That is the gift of the cross. Today let us think of another gift,—the gift of his presence in us. There is one theme that runs through all of Paul's writings to Christians. It is the living presence of Christ, the indwelling Christ. That was his secret for Christian living. "For to me to live is Christ." "I live and yet no longer I but Christ liveth in me." He knew there was nothing in man to make him different. And the Christian life demanded a difference. Christ is unique, he is different. And his presence in us makes the difference for us. That is Christian living, allowing Christ to dwell in us. And yet how often we refuse to abdicate. How often we let petty desires control us and drive out the spirit of Christ.

Several years ago I heard a story about some missionary in China which illustrated for me what it means for Christ to dwell with us. I wasn't sure of the details of the story and only remembered it vaguely until the same thing happened in Japan. You will remember that when Colonel and Mrs. Lindberg visited Tokyo they were given a house to live in. If I am not mistaken it was Dr. Teusler's house. Dr. Teusler moved out and the house became the home of the Lindbergs while they were in Tokyo. And then on the first night of their occupancy Dr. Teusler was their guest at dinner, a

guest in his own house. That is what surrender to Christ means to us. We and all our desires move out and Christ moves in. "I live and yet no longer I but Christ liveth in me."

Here again the messenger and the message are one. Our message is Christ. We are to confront men with him. We are to lead men to see him and, seeing him, they will be led the rest of the way. At the same time Christ must dwell in us. That is what we are to be.

These past years I have often thought of the various contributions Western civilization has made to Japan. There are many things for which we can be thankful. For electricity and water in our homes. I'm glad we have a railroad to ride on instead of coming to Karuizawa by ricksha. And there are many other such things. But there is another side to the picture. Not so many years ago a foreigner died in Yokohama and the newspapers spoke highly of his life. His contribution to Japan was twofold. He had introduced modern machinery for making beer, and had also introduced parimutuel betting at the race courses. Our civilization has brought other things too. We've introduced a competitive sort of capitalistic society where immense fortunes have been made and where even yet the percentage of profit is staggering, while thousands, yes millions, live in debt and poverty. That is one of our contributions. We have taught her too that national honour and prestige depend on force and the control of neighbour countries. She learned that lesson well. In these days she is copying another so-called Christian country in selling her butter to buy bombs. We've now even gone so far that one of the chief aims of the new government in Japan is a "reduction in the standard of living" in order to compete with Western powers. Yes, Japan has learned a lot from us Westerners.

But you say that Christianity balances that. I believe it does but there is much Japan has learned from us even there that might have been left behind. We have carried our denominationalism here until the new churches are more ardent about it than we are. Sometimes a sort of practical Christianity—a convenient type of Christianity which does not mean anything for life—reminds us that



probably we have brought that too. All because Christ has not dwelt in us, or if he has he has been covered over by such a shell of other things that he was not evident. And yet there have been times when men and women, missionaries, have so shown Christ that a Kagawa, or a Michi Kawai, or a host of others have followed him. And these have seen beneath the cloak we have put around Christ, these have surrendered to him, and today they confront us with clear eyes condemning that which makes our Christianity un-Christ-like.

These are critical times for us. The world will never be the same again. We've got to get down to essentials, to think through our relationship to all that our civilization has stood for, to get back to the indwelling Christ, to let him dwell in us and let him guide us in this new world in which we live.

In a book called "Family Portrait" there is a scene laid in Nazareth a few months after the death of Jesus. A man called Leban has come to Mary's house to arrange the marriage of his daughter with Joseph, Jesus' brother. Leban has heard about Jesus but he wants to know more about him. So he asks Mary, "What did Jesus teach?" Mary replies,

"Why, to love your enemies—never to condemn anyone—to be forgiving. And to make life as easy as you could for other people. . . . To live for a purpose in which you believe and never let one keep you from your belief—not even your family. You must be willing to die for it. And not to be afraid of people who kill the body. Because, after that there is nothing more they can do. And to be kind to little children—he loved little children. . . . And to remember always that human life is beautiful—and noble—because it houses God—I mean—when you degrade or dishonor human life—you degrade and dishonor God. . . . That was all he taught."

Leban asks again, "Has anyone ever tried it—to live the way he taught?" Mary answers, "I don't think so." Then Leban remarks, "Might be interesting to see what would happen if they did."

# Japanese Language Study for Overseas Service

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## USE OF THE NATIONAL LANGUAGE IN KOREA

By W. B. LYON

Seventeen years ago as the writer was preparing to come to Korea for the first time a trusted advisor said that a knowledge of the Japanese language and an appreciation of their customs would prove invaluable and urged me to spend sometime in Japan if possible on the way to Korea. The pressure of study and work in the Korean language made this impossible at that time but subsequent events have proved the wisdom of this advice.

Since annexation Japanese has been the official language of Korea. The government policy however has always permitted the use of the Korean in all phases of life and the following paragraph, quoted from the Annual Report on Administration of Chosen 1937-38, shows the intelligent way in which the language problem has been handled.

“A knowledge of the Korean language is very useful for Japanese in dealing with Koreans, since in many cases grievous misapprehension arises from the lack. The Government, therefore, has specially encouraged Japanese officials in constant touch with the people to learn the language, and in 1921 introduced the system of giving extra pay to those proving themselves efficient. To qualify for this privilege the candidate must pass an examination held every year, and the number so far is 5,545.”

To date, all missionary work has been carried on in the Korean language. The argument presented in the paragraph above, however, when applied to missionaries living and working as guests in the land, should have encouraged many of them long ago to at least take up the study of Japanese. This gesture of good-will would not only break down suspicion but the contacts formed would keep open a way to the hearts of the people. As indicated above, pressure of work and the fact that we could “get along”



somehow without it are responsible for this neglect. In formal conversations with Government officials interpreters are always available but it is in the more informal and unpremeditated contacts that a knowledge of the language is of most value. For those who travel it is of decided advantage to be able to understand the questions which the police ask and to answer them in Japanese.

The Korean language with its alphabet of 11 vowels and 14 consonants is so nearly phonetic that it is very easy for unschooled men, women and children to learn to read and write. Although 80% of the people are poverty stricken the per cent of literacy is quite high and a considerable literature is available for them. Because it is so natural to learn the mother-tongue first and to use it, it will always be difficult for Korean children who do not attend school to become proficient in Japanese. According to last year's report out of a population of 22 million only 901,000 pupils were attending 2,600 schools. Due to their great lack of schools compulsory education as sponsored in Japan can not be attempted here.

Korean lower schools have for many years been required to allot nine to twelve hours a week to Japanese and to make a fair use of it in teaching other subjects. About 1928 some changes were made in text-books, but beginning in 1939 Japanese and Korean students began to use the same text books. It is significant to note that Christian book stores catering exclusively to Korean trade are now beginning to stock Japanese books and those who read Japanese fluently admit that frequently the Japanese books are more interesting.

Not only is Japanese used in official circles and in the schools but also in industry and commerce. Finally in 1935 the Government inaugurated a "Ten Year Plan to promote the Rural Self Help Movement." This includes "Instruction in Practical Education," and, among its objectives, "Eventually the plan will be so extended that farmers may be satisfied not only in their economic but also in their cultural lives." At that time it was also stated than with the second "Plan" coming in 30 or 40 years time, "The Koreans will be brought to the same level as the Japanese as loyal

subjects of the Empire." The fact that Japanese is used by the leaders in these various fields should stimulate both church leaders and missionaries to make similar progress. It is the writer's opinion that Korean church workers are making faster progress in this direction than the missionaries.

It has been claimed that, "The Koreans more or less conversant with the language now number about two million." Many of these however are found in the cities while the Protestant church of Korea is predominately rural. From these facts it is evident that it will be many years before the National language can be freely used by the men and women, not to mention grandmothers, who make up the great body of the Christian church. Until this time comes it will obviously be necessary for missionaries to use Korean. Indeed the phenomenal growth of the church in Korea is witness to the supreme value of Bible study, leadership training and evangelistic work conducted exclusively in the mother-tongue of the people rather than in the English language or any other language, however popular or expedient it might seem at the time.

A new day of pioneering seems to be upon us, many of our assignments cannot be carried on in just the way they formerly were. Only yesterday we were crowded with the detailed administration of many institutions, and with the responsibility of wide itineration of rural churches; today we find ourselves relieved of much of this, and no matter how deep the "ruts" may have been we are today pretty well jolted free. This temporary freedom seems to justify the expenditure of time and money for the learning of Japanese.

The Japanese population in Korea steadily increases and they continue to take the front place in leadership in every phase of life. The Japanese Christian denominations however are not strong in Korea and many Christians drop out of the church when they cross the Straits. We are looking to our sister missions in Japan for more and more help at this point, but there are always opportunities for us to witness for Christ among the Japanese over here. Tracts are now being distributed in large numbers, and when accompanied with a friendly smile and a silent prayer they have



their value. But how much more effective they would be if accompanied by a few words spoken in the mother-tongue of the person addressed!

During the past ten years, social contacts between missionaries and the Japanese have decreased at an alarming rate. Semi-official groups formerly sponsored teas, receptions and farewell parties which gave opportunity to meet each other for other than business, and in a friendly atmosphere to exchange ideals and experiences. It is imperative that this social life be revived and we must take the initiative. Small groups practicing Japanese conversation suggests one means towards this end..

## JAPANESE LANGUAGE IN THE SOUTH SEAS

By C. F. McCALL

At the opening of the first world war in 1914 Japan occupied the Mariana, Caroline and Marshall Islands which the Germans had purchased from Spain at the close of the Spanish-American conflict. During Spanish and German administrations scattered officials, whalers, traders, and missionaries offered the only contacts with the outside world or among the islands. Each group of islands or in some cases each island had its own separate language which served the people for all practical purposes.

Under Japan all is changed. Thousands of Japanese immigrants have arrived so that in some islands the natives are in the minority. Large and small companies and private merchants, all subsidized at least in the beginning, open places of business, build wharves and streets, electric light and ice plants. Steamers from Japan call on regular schedule at all the large islands with first class and steerage accommodations crowded and with merchandise of clothing, canned goods, flashlights, tools and goods of all kinds for Japanese and natives. Smaller inter-island company steamers visit the small islands and gather copra, fiber and lumber, which they assemble in the large ports for steamers returning to Japan. This new business-world, which is all under the control of Japan,

demand a knowledge of the Japanese language. The natives now pass from island to island along the trade routes. Though they soon learn each other's language and the isolated Japanese merchant and trader often speaks the native tongue well enough to buy and sell, it is imperative that all should speak one language. The islander is far from clever at figures but if he can speak Japanese he can get along much better with the business end of his life. To be able to talk to one's trader means economic advantage.

Realizing the advantages accruing from a common language the government has established Japanese language schools in all the larger islands where native children study for at least three years. Those who show special ability are encouraged to spend an additional two years at an advanced school in a larger center. Thus some of the youth are well started in Japanese when they come to the mission school or accept work in office or store.

All official business is, of course, conducted in Japanese. Though each official has his assistant who is also an interpreter, one is better satisfied if he can do his own talking. There are many questions to be answered and blanks to be filled in. One day each week, at least, must be reserved for office work. Large companies of native men are often taken to distant islands for several months' work on roads, harbors, etc. The native foreman must know Japanese to take orders from the Japanese engineers and if all can speak it so much the better. One of the best things the Japanese government has done is to provide doctors, nurses and hospitals for the larger islands. Here also is an assistant who is an interpreter, but each patient would like to understand what the doctor is saying.

In mission schools it is only natural to build upon the language foundation of government schools. Young people gathered from the different islands soon learn to speak each other's language but a common tongue is desirable, and of course the Japanese is the natural one to employ. The native tongues do not have a rich vocabulary for they have evolved out of the very simple life and experience of a small group, often of less than a thousand people.



Though as yet large numbers of the island children have developed no great proficiency in reading and writing Japanese, many can speak colloquially very fluently. Mission schools emphasize practical training such as weaving, sewing, carpentry, and farming, and use Japanese materials and tools. To use the Japanese language is therefore very convenient, and perfectly natural. Before every baseball game or field meet the contending teams line up for "ai-satsu" (Greeting); on the track sidelines they call out "gam-bare" (do your best); when the boys must lift or carry a heavy load they sing-song "yoi-sho, yoisho," just as they do in Japan, and a Japanese towel gripping the brow seems an inexpressible satisfaction.

The pastor of the native church has much to do with the village office. When high officials come on tours of inspection it is his business to have the people ready for a courtesy bow. The life of the people is generally church centered, and the church is the largest building in the community; so the Japanese official often asks to speak to the people in the church. Such occasions are more successful if the pastor understands the language and customs of officialdom. The pastor is often excused from the manual labor demanded by the officials, and his standing is enhanced by a knowledge of holidays, ceremonies, and orders emanating from the local office. Because of the sudden influx of Japanese, often hundreds arriving at one time, with the great changes they bring, the native people often feel a bit strange in their own island homes. Those among them who can speak Japanese naturally meet earnest Christian Japanese and find in them good friends and sometimes helpful teachers and patrons. This gives the natives a feeling of belonging and helps to link them up to the whole Christian Church in Japan. The mandate idea has gradually faded out until both Japanese and natives realize that the islands are an integral part of Japan. The business, educational, social and religious situation is such that there is urgent demand that the people should master the use of the Japanese language. This applies also to all who would have contact with these island peoples under Japan's

control, and particularly to Christian missionaries who are looking forward to service in such fields.

## THE STUDY OF JAPANESE FOR MANCHURIAN MISSIONS

By W. SCOTT MORTON

Although the missions in Manchuria have not undertaken any work with Japanese as such, it has become more and more necessary for some at least of the missionaries to have a working knowledge of the Japanese language for purposes of contact, both social and official, with the authorities, and friendly, intercourse with the Japanese Church. The authorities have not so far insisted on the use of Japanese by foreigners in schools. The Roman Catholic missionaries early took up the systematic study of Japanese; and some study has been done also by members of the Danish Lutheran Mission, and some other groups. The writer of the present article, however, is most conversant with the situation in the Church of Scotland Mission and the Irish Presbyterian Mission, which together form by far the largest Protestant body at work in Manchuria, comprising over a hundred missionaries, and working in conjunction with a church of some twenty-one thousand members.

Here the practice is for missionaries to study the Chinese language in their first term, as heretofore, and then on returning from first furlough to spend three months at the Language School in Tokyo in order to make a start with Japanese, and continue study on the field. The most recent recommendation of the Japanese Language Study Committee is that missionaries who have obtained a thorough grasp of such Chinese language as they require for their work should, in the fifth (and last) year of their first term, begin Japanese study, and so be in a better position to benefit by the period of study in Tokyo on return from leave. Grants of money for study on the field are also made to those who wish to study Japanese, even though they may have spent several terms of service, provided they can satisfy the Committee that they intend to work seriously on the language. Somewhere between half a



dozen and a dozen persons have been availing themselves of these facilities. One, by dint of study on the field in spare time, and holidays spent in Japan, has completed the three years' course of the School of Japanese Language and Culture.

The Mission and Church have been very greatly helped by the ungrudging assistance of Japanese pastors in Manchuria, and by one or two Japanese attached to the staffs of our own schools, theological college and hospital in Mukden. This help has at times been required in delicate and difficult matters affecting vitally the whole future of Christian work in Manchuria. Some time ago it came to be realized that in addition to this help from Japanese friends, it was essential that one foreign missionary at least should make it his business to become sufficiently conversant with the Japanese language to be able to represent the Mission vis-a-vis the authorities, and keep in friendly touch with them and with the Japanese Church. Hence the present writer's two year period of study in Japan. It ought in parentheses to be pointed out, that this decision to have a Japanese-speaking missionary and Japanese nationals on some of our staffs, is purely a practical measure, and should not be taken to imply any particular attitude of the Mission to political events in the Orient.

What has been said above may give some idea of the aims of the Mission in this matter, aims severely circumscribed, it is true, by the exigencies of other work. As to methods, the course of the School of Japanese Language and Culture is recommended, with the recent proviso that private teachers be used in preference to work in a class. The writer has been allowed to abandon the language school course in favour of the methods and work prescribed by the British Embassy.

To acquire the best language in the minimum time is so vitally important that it seems a very great pity that the Language School does not make better provision for this. It is not the material or the teachers who are at fault (though it would seem better to make sure that men are taught by men, in view of the considerable discrepancy between men's and women's language); the fault lies

rather in that the theories of the Dean—that children and adults learn in exactly the same manner—are carried to quite absurd lengths. The very careful system which has been worked out for the teaching of Chinese at the College of Chinese Studies in Peking seems to offer an almost ideal compromise between the direct method and the older, classical method of teaching a language. There all new words are taught first by direct method, and reviewed again and again orally with the Chinese teacher, in a large class, in a half-class, and individually, one pupil with one teacher. But then a sheet is given to the pupil each day, on which appears the lesson in Chinese characters, an English translation, vocabulary in English and Chinese, and notes on grammar and idiom. Five hours a day in class, in addition to work alone at home, are required instead of the usual three hours a day in the Tokyo school.

The cultural courses, the good fellowship, and the opportunities to visit places of interest offered by the Tokyo school are excellent. But nothing can make up for the disagreeable fact that the political and military representatives of America and Europe in Japan make far more rapid and thorough progress with the Japanese language than do the Christian. The Language School students read eight primary school readers in two sessions; the British Embassy men read eight of the new series, which are said to contain rather more characters, in one year. It is often contended that Language School students are better at conversation, while Embassy students make a speciality of reading. But the British Embassy requires of its first students 60% of the examination marks to be given for conversation, and only 20% each for grammar and reading, and its students can and do converse in comparatively fluent and correct Japanese.

There are others much better qualified to say how the Japanese language ought to be taught. But the following suggestions may be offered for what they are worth. In the Language School more attention should be paid to the individual. In one case a student who had completed the term's work early was made to wait because that suited the arrangements which had been made



for the class of the following term. In another instance, eight sentences per day were being given to a class in conversation; but for some reason or another this was getting ahead of schedule, so for the last fortnight of the term this was cut down to three sentences per day. One hour's review is what the school claims is necessary for keeping up with one hour's work in class. This would mean that two hours were being devoted to the learning of three sentences. Examinations are always a vexed question in modern education. None are given at Language School. But the most model human usually works better when he knows he has to pass an examination than when he does not. The oral review meeting of the school once a term is an institution which might well be continued, but in addition to, not as a substitute for, an examination. But, as has been sufficiently indicated above, the main thing would seem to be to obtain at once some considerable modification of the rigid direct-method system, and introduce some grammar (none is taught now until the third year and then only in the Japanese language) and some vocabulary and explanation in English. It is a good way to learn that 'tsuno' means 'horns' by having examples given which show that cows have 'tsuno' while horses have not. But there are shorter ways to learn the meaning of a phrase such as 'to wa ii nagara', 'though', or the formation and use of the conditional form. Children can devote ten or fifteen years to learning a language. But there is no reason why adults, who can rarely spare so long a time, should not avail themselves, within the limits allowed by the genius of the Japanese language, of the aid of grammatical terms and thought-forms which will vastly expedite their study, and in many cases lead to greater accuracy than a hit-and-miss system of discovering a difficult meaning.

This article is written not out of any desire to be a carping critic; the Japanese language is bad enough to learn or to teach, whatever way you set about it. But it is written from a sense of obligation to the missionary cause as a whole, and from a knowledge gained from a year's experience with both Language School and Embassy teachers. From frequent conversations it is clear that the opinions

expressed are shared by a great number of those qualified to speak, both present and past students of the school and others who have made it their business to study the language. The Language School is an excellent and absolutely necessary institution, but it must radically alter its methods, if it is not to prove quite unworthy of the immense trust reposed in it by all those Mission Boards which, year after year, send students there in the hope that they will be adequately prepared for a lifetime of service among the Japanese.

### AS VIEWED FROM JAPAN

By W. MAXFIELD GARROTT

The Christian is a creator of understanding and good will. The complex interracial situation prevailing in the Far East offers a remarkable challenge to the man charged with a ministry of reconciliation.

For this ministry three things are important, the will, the power, and the tools. The will we all have, though it frequently needs clarification. The power, as is axiomatic to the Christian, is external and superhuman. The power of God is most likely to work to this end through integrated personalities which are themselves freed from fears and animosities. "Let not your heart be jittery: ye believe in God."

The importance of language as a principal tool of mediation does not need to be pointed out. We sometimes do need to be reminded that language is only a tool. As a man of experience recalled to us as beginners in language school, "If I speak with the tongues of men and of angles, but have not love . . . ."

This symposium deals primarily with language as a tool of mutual understanding; specifically, with the Japanese language in regions where it is the native tongue of a strategic minority.

Is the study really to be recommended for missionaries on the fields under discussion? The value of a smattering of a language is doubtful. Is the missionary justified in spending the necessary time and effort?

The value of even a fragmentary knowledge should not be underrated. It would seem to be chiefly psychological, but nevertheless real. The effort to learn is a gesture of good will and of desire for mutual understanding, and a few words spoken in genuine friendliness can lead to a basis for understanding at times surprisingly adequate.

The three papers present varying pictures. All agree on the value of the language in official contacts; this seems to be the crux of the present problem. As for other angles, we have the desire for unofficial, friendly contacts with Christian and non-Christian Japanese, and the opportunity in some degree for work in Japanese with the local people.

Mr. McCall's paper suggests that of the three fields that of the South Seas promises the most urgent demand for the Japanese language in the future of Christian work because of the inadequacy and dividedness of the native languages and because of the large and growing proportion of Japanese in the population. Here and in Chosen the use of the language in educational work promises opportunity; Mr. Lyon's statement about Japanese Christian literature is significant. His declaration of the prime value of the mother tongue, of course, is indisputable.

As to the problem of how the requisite knowledge is to be acquired, Mr. Lyon points out the unexpected leisure granted many by a change in conditions, and suggests conversation groups as a means not only of learning the language but also of making valuable friendships; Mr. McCall makes much of the natural contacts through which the islanders acquire conversational ability, but does not intimate whether or not these are adequate for the missionary's needs, or how he should supplement them; formal language study is Mr. Morton's chief concern.

From the nature of his commission and the brevity of the time in which he is expected to master the language it is easy to understand how Mr. Morton is concerned to acquire the most material in the least time, and seems willing to sacrifice thoroughness to speed. Since his future use of the language is to be more official



than personal, we can understand his emphasis on translation rather than on living and thinking the language, and can even forgive his trying to comprehend "to wa ii nagara" in the English word "though." Rumor has it that he has already made exceptional progress in his study of the language, despite his condemnation of the methods.

We should regret very greatly to see the School of Japanese Language and Culture abandon its fundamental insistence upon the direct method, or its thoroughgoing system of repetition and review. After keeping some line of formal study in progress throughout the first term of missionary service we found that our most thorough and effective study was that done with the teachers and methods of the language school; now being located in Tokyo on return from furlough we are looking forward eagerly to further benefits from the school.

In one respect Mr. Morton's criticism of the school's slowness would seem justified. A three-hour schedule for five days a week seems unduly light. Some cannot "take it" at a faster pace and should not be required to, but it seems that provision should be made for those who can. At periods of the present writer's language school course every member of his class was taking extra work outside of the regular hours. Perhaps the aforementioned British Embassy gets its men to cover eight readers a year by working them thirty hours a week instead of fifteen.

Any major increase in the hours of work, of course, would present a grave financial problem to the language school, which is already hard enough pressed, and to the students, but the matter certainly merits consideration. Perhaps a high-speed section could be organized for those who could "take it" physically and financially, leaving those who preferred it to take the course as at present organized.

In regard to special needs of overseas language students, since the greatest need for the language seems to be in technical contacts with officials, it would seem desirable that the language school study the vocabulary involved and make a special effort to equip its students therewith.

# Problems facing the Christian Church in China

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By M. SEARLES BATES

(One of four reports on Problems confronting the church throughout the world, at the Karuizawa Missionary Fellowship Conference.)

## Fellow Missionaries:—

It is my duty to present to you as simply and directly as possible a few of the more important problems which confront the Christian Church in China. Let us refer first to the economic crisis of the Church and its members; second, to division and migration; and third, to needs and opportunities in the setting of these difficulties.

The property losses of Christian churches, hospitals and schools run to tens of millions of dollars from hundreds of buildings. More extensive and more damaging is the wholesale impoverishment of vast numbers of church members, through the burning and pillaging of their homes, loss of employment in bad economic conditions, and the devastating increase in living costs. In church after church, there is now not one family income of 100 Chinese Dollars a month; and the problems of support are difficult to face, even in the frequently deepened devotion of ordinary members. Many a congregation is largely clothed in rags, patches upon patches of worn-out garments. In my own city of Nanking, the capital of the new regime and not representative of the worst conditions, rice has for several weeks been difficult to secure at eight to nine times the pre-war price. There is literal starvation. In these circumstances the Church cannot be content to mouth the words, "Be ye warmed and fed;" it must do all it can to meet the weakening hunger of five thousand times five thousand, while guarding with great care against the peril of developing "rice-Christians." In some instances a large part of the energies of pastors and of missionaries has been

claimed by relief work, generously supported through the gifts of churches and benevolent organizations abroad.

The cutting of China by military action into two communities has also divided the Christians who are members of those two communities. The physical means of inter-communication are often damaged or destroyed. Conference, fellowship, cooperation, even communication by letter, are considerably hampered and sometimes prevented. A man crossing the indescribably complex and never-distant frontier from free territory into the occupied areas may be suspected as "anti-Japanese;" while those in free China may incline to consider their brethren in and from the occupied areas as too easily accommodating themselves to the new regimes, or even as traitors to their nation. We have great cause for thanks in the way the spirit of the churches has met this portentous difficulty.

Again, the migration into free territory of a large percentage of educated and enterprising persons, including important laymen of the churches, brings peculiar problems. In the free territory there is the task of linking these displaced and impermanent, but valuable church members to local groups and to responsibilities worthy of their qualities. In many instances, relations with local churches and with local communities are made awkward by differences in dialect, custom and general level of education. Within the occupied areas, the loss of Christian leadership is serious, particularly in educational and medical lines. The burden upon those who now serve there, including missionaries, is abnormally heavy; and many phases of Christian effort are on a lower level than before the war.

But within such difficulties lie remarkable needs and opportunities. Many churches of the free territory have been stimulated into new activity by the migration of Christian workers and leaders. The crisis of national and individual life have brought a new seriousness throughout China, a facing of fundamentals which brings many to seek spiritual truth. Students are unusually earnest and accessible. In extensive regions of the occupied territory, a great new membership has developed within the war period. The



sixteen regular churches of Nanking lost three-fourths of their membership by the war; today they have attained practically the old level of membership, which means that only thirty per cent of the present members have as much as three years' standing in the churches. The problems of instruction and nurture are tremendous. One of the finest contributions of the China National Christian Council has been the provision of course materials and other expert aid for enterprises in the training of lay workers. Many denominational and inter-denominational groupings have made excellent progress on these lines.

Christian hospitals were never more significant demonstrations of the Gospel, when public and private medical aid is at a low ebb and all diseases thrive amid malnutrition. Although severely hampered by shortages and costs of paper, still more by acute difficulties of transportation, the agencies supplying the Scriptures and Christian literature are working at their maximum, frequently months behind their orders. Individual Christians in government circles at Chungking have provided thousands of dollars worth of Testaments for wounded soldiers and for students. Through all the acute problems of the war-torn people runs the need for faith, for a conviction that life has deep meaning and value before God, even when the community and one's individual opportunities have been shattered by bombs and by military rule. Especially appealing are the hearts of promising young people, who see no normal openings before them in education and employment, and who might readily feel that justice, truth and love have no place in settling the bigger issues of the society in which their lives are now cast.

A final word to you as stewards of the world fellowship of the Christian Church. We must keep our own hearts and minds true to that fellowship, peculiarly conscious—in a Christian sense—of the close bearing of Chinese conditions upon the lives and spirits of the Japanese Christians, indeed of all Japanese. We need actively to pray for and to seek a peace that is genuinely remedial, making possible a free, honorable, productive relationship between the Japanese and the Chinese peoples; not a "peace" that is an incite-

ment to revenge or a legal cover for exploitation. There is an appalling chasm between the idealism of Japanese Christians and the stark realities in China. If we can do something to narrow that chasm, we shall have done service for the Kingdom of God.

### CHILD FRIENDS

Into my garden the children come  
Just as the sun goes down,  
Their faces alight with the love of fun—  
Their voices alit with the joy of song—  
Just as the sun goes down.

They clatter in from all around—  
Skipping in their clogs.  
And here and there and everywhere  
My garden's all abloom with them—  
Skipping in their clogs.

They challenge me to play with them  
Around the garden walks—  
So "Jan-kem-po!" and I am "It"—  
Then feigning fright they swiftly flit  
Around the garden walks.

A tiny mountain now they climb  
And laughing mock at me—  
And when I chase them off, they run  
And dance about and think it's fun  
To laugh and mock at me.

Dear children of the Sunrise Land  
I look into your eyes—  
And from their depths amidst the glee  
A loving trust looks up at me—  
Your hearts are in your eyes!

*Marugame.*

*—Leila G. Kirtland.*

# "Empty Vessels"

By ELIZABETH FENNO UPTON

It would seem to me that loving service is the name that should be given the social work done in rural districts by Christian workers. It needs to be more than just service, it must be really done in the spirit of our Lord and Master, in love. It is with individuals that the rural worker has to deal rather than with great numbers. But as there are many individuals the Christian worker needs to know many things intelligently to give the proper aid.

When Christ our Lord was upon earth, He helped individuals. He cured the sick, the blind, the lepers. He cast out devils from the insane. He performed miracles that all might see the power and love of God. So we, in humble imitation, should go about doing good, but not just that, as without love it is of little value. I learned this lesson in my freshman year in college, when I asked a classmate whom we called the class widow to dine. As she said Goodbye, she suddenly turned upon me and said, "Did you ask me because you wanted to do good, or because you loved me?" If we truly love, there can be no patronage.

## The gospel of serving love

The greatest social service a Christian worker can accomplish in the country is to build a church, a fellowship of Christians filled the spirit of love, the love that will love others as themselves. When people first began coming to services in Moro I asked for help for a poor family, anything which the worshippers no longer needed. The request fell on deaf ears, except for one woman who brought a packet of some kind of stomach medicine. The poor family had various ailments but no stomach trouble. Nevertheless the contribution was received and I kept up the appeal. This last Christmas one man gave a party for sixteen derelicts from the insane hospital, another gave Nine Yen to be divided among the poorest, while still



another stood as voucher for a lad who had been in the reformatory. Old, outgrown clothes have been brought and in every way the Christians are trying to help one another. One started a temperance society and an *Eta* Sunday School; another has plans for showing moving pictures to his village; the children helped prepare for a new-born baby—Love has begun its work.

This group of Christians has come into existence through the power of the Holy Spirit working through me, an "empty vessel"; so it is possible for anyone to do the same.

O Holy Spirit of God,  
Come into my yearnt and fill me.  
I open the windows of my souls to let Thee in;  
I surrender my whole life to Thee.  
Come and possess me, fill me with light and truth,  
I offer unto Thee the one thing I really possess,  
My capacity of being filled by Thee.  
Of myself I am an unprofitable servant,  
An empty vessel.

By the Bishop of Bloemfontein.  
*From "Our Daily Prayers,"*

This is the first and great essential for a Christian worker; and the second is like unto it; for it is the realization that God, and not man, is the One who is to do the work.

Realizing this, people will begin to come and then like St. Paul the worker must say, "In the name of Jesus, I will give you what I have." Sometimes it may mean silver or gold, if we have it. For I have found desperate needs of loans: in cases of illness or some sudden need, or usually to pay taxes in arrears, or to repay a loan. The worker must investigate and see how much the man himself can give and how real the need. Each time people come even to ask for material help there is a chance for service, and I have learned much of the conditions of life and of the need for teaching thrift; also that loans are not glorified *Omiyage* (presents), but something that will have to be repaid with interest. "In the name of Jesus," does not mean that just Christian talk or money is all

that we should have to give. We must have other knowledge; for, if truly we are "empty vessels," God will send the people to us who are in great need.

### **Regard for physical and spiritual fitness**

Hugh Redwood in "Practical Prayers" tells of the constant stream of appeals and gifts, and says "This kind of thing goes on happening quite steadily. I should perhaps qualify this remark. During the summer of the present year (1937) I passed through one of those periods of spiritual aridity familiar to most Christians and resulting as often as not (certainly in my own case) from physical weariness. It is a curious thing that while it lasted and prayer was robbed of some of its normal ease, there was an almost complete cessation both of appeals for help and of gifts by which they might be met. A holiday and a week at Kesmick conference did all that was necessary for body and soul, and the flow thereupon recommenced." I am sure that this is true in my own case too. I have been very conscious of the power of the Holy Spirit in sending the people to me.

### **Ministering to the afflicted**

Believing then that the people will come, I advise all Christian workers to acquire some knowledge of the symptoms of leprosy, cancer, insanity, tuberculosis, and the all-prevalent worms; also what treatment is necessary, and where and how it can be obtained free or at little cost. Each prefecture does something for these diseases. We Christians should make it our business to know exactly what is within reach and how much relief one can obtain from the town office and police station. Usually the country officials do not know what is possible and we ought to be able to inform them.

Besides the sick there are the desperately poor, the widows and fatherless, the aged and mentally lacking. Loving service must include them and help them to obtain what the government would give them. Without a friend to plead their cause I have found that relief is not given as it should be. Or, if government relief does

not exist, then some other way must be found. This may seem to some not to be the work of church workers but if we look back to the early church, when it was comparable to the church in Japan today, we find that loving service was an important part of their work.

### The Church's legitimate activities

Father Bull in his Preacher's Note-book says: "In his 'The Mission and Expansion of Christianity' Vol. I, p. 153, Harnack enumerates ten activities of the church which helped to spread its influence, verify its teaching of love and charity, and win converts." He goes on to tell of some of these activities: (a) the support of teachers and officials; (b) the support of widows and orphans ("The Roman Church," wrote Bishop Cornelius, "supports 1500 widows and poor persons."); (c) the support of the sick, the infirm; the poor and the disabled; (d) the care of prisoners, and of people languishing in the mines; (e) the burial of the otherwise unburied dead; (f) the fearless and loving care of those stricken with plague; (g) the provision of work for a brother whenever he required it. The churches were also labor unions, we are also told, and Harnack says that "the new religion inculcated just the *duty* of work," remarking that the incentive to work was that money could thus be gained to support others. Alms giving was an important part of the church work: sums £17,000 to £20,000, for example, were given and one of the early fathers is quoted as saying, "Whatever funds are needed, club together, all of you."

Conditions of work are so different here from those in our home countries that it is well to look back now and then to the early church and see how it grew in heathen surroundings. But for one thing we can look to the modern church; that is, for clean amusements; also for teaching to help meet the problems of impure amusement and the problem of bestial drunkenness. If only we could have a cooperative to help the Christian worker find good movies, concerts, health exhibits, lectures, "kami-shibai," tracts, books, instrumental music, choir materials, plays, sports, pre-netal



clinic information, etc., etc. How can one worker on a small salary provide such things Let's cooperate and exchange our talents and materials!

### Representing God among the outcastes

Then too, the Christian worker must make his loving service so real a thing that he will be truly a friend of the sinners and the outcastes. The problem of the Eta village is a very great one. Many of them have good houses, lands, and the graves of many generations are there as in other villages. But, in spite of all the government has done to wipe out the stigma, prejudices still hang on and those people know little of the inner life and culture of Japan. They are still outcast. Until the Christian worker can really go to them and give himself utterly he has not learned God's loving service.

"God so *loved* . . . . . that He gave . . . ." It was a free outpouring gift, this which God gave to us. We too must give freely in our loving service. "Freely ye have received, freely give." Not with any idea of adding to our church membership, but first and foremost as Harnack says, "to verify its teaching of love and charity." If we do this, some of those we help will ask for the *More* we have to give, God's greater gift, the Holy Spirit in baptism; and still others will come to find out why we do this, and also to ask for help. Let us not be anxious about the result; just serve in love, and trust God to speak through us by the power of His Holy Spirit.

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### TO MIYAUCHI IWATARO

*On the Fortieth Anniversary of His Baptism*

The Bush; the Sea; the Wilderness behind—  
 The gushing Rock; the Manna from God's hand;  
 Death and the Desert; constant Cloud and Fires,  
 And the long wandering toward the Promised land!  
 God's nearness on the sunset path before;  
 The rending sky; The "Come, ye blessed," heard;  
 The sick, the naked, prisoners, there to find,  
 Who, only through your leading, found their Lord!

*Takamatsu*

—Lois J. Erickson.

## Annual Conference of the Fellowship of Christian Missionaries

The fourth annual conference of the Fellowship of Christian Missionaries in Japan was held in Karuizawa Auditorium from July 29th to 31st. Out of a paid up membership of 406 fully 250 were in attendance. Dr. J. A. Foote of Osaka, chairman of the Fellowship, presided over all sessions and delivered the keynote address on the conference theme, "What ought we to Be?" In the brief business session at the opening committees were appointed and the technique of the discussion groups explained.

This year rather than listening to many weighty papers, it had been decided by the executive committee to break the crowd up into five groups for discussion of types and methods of Christian service, as follows:—Rural Work, Training of Lay-workers, Exploring in Evangelism, Evangelism of Youth, and Social problems. We give in the pages following the reports of their respective leaders on materials presented and conclusions drawn therefrom in these groups.

In the evening session on Monday, a symposium was held under the chairmanship of Dr. C. W. Iglehart on the problems facing the Christian Church throughout the world. Mr. Galen Fisher, formerly a Y.M.C.A. worker in this country but more recently of New York and California, spoke effectively on the state of the church in America. Bishop S. Heaslett of the Church Missionary Society and the Nippon Seikokwai read an excellent paper on the attitude of the Church of England and the British Empire in the present crisis. Rev. Darley Downs spoke on the application of the new religious organizations law to church life in Japan, using much of the material prepared for his paper on this subject in the July Quarterly. Dr. M. Searles Bates of Nanking made a gripping presentation of the conditions confronted by the Christians and churches of China, a condensation of which is published in this issue.

In the devotional periods of the conference, Rev. John Smith of Meiji Gakuin, presented a series of three inspirational addresses one of which is given in somewhat abbreviated form in these pages. At a memorial service on Tuesday morning under the leadership of Dr. Gilbert Bowles, necrologist, all missionaries active and retired who during the past year have passed to their heavenly

reward were honored by name and brief record of service. This was followed by the sacrament of the Lord's Supper administered by the Fellowship officers, assisted by several veteran missionaries.

In the social evening on Tuesday, fraternal delegates and visitors from the National Christian Council, from Korea, Manchuria and North China were welcomed, and a delightful fellowship was enjoyed by the two hundred or more in attendance.

At the final business meeting of the conference officers and committees were elected as follows for the ensuing year:—

Chairman, Dr. H. V. E. Stegeman, Yokohama;

Vice-chairman, Mr. Russell L. Durgin, Tokyo;

Secretary, Mrs. Sarah Clarke Oltmans, Tokyo;

Treasurer, Dr. J. W. Bouldin, Yokohama;

Necrologist, Dr. Gilbert Bowles;

Editor of the Japan Christian Year Book, Dr. T. A. Young;

Editor of the Japan Christian Quarterly, Dr. T. T. Brumbaugh;

Additional members of the Publications committee:—

Darley Downs, M. D. Farnum, H. D. Hannaford, Mrs. A. K. Reischauer.

As the Fellowship is no longer a delegated body but purely an association of individual missionaries for mutual inspiration and helpfulness, all in Japan are urged to become members and to send fees of One Yen each to Dr. G. W. Bouldin, No. 66-B Yamate-cho, Yokohama, for the new year 1940-41 now beginning.

## REPORTS OF DISCUSSION GROUPS

### I. RURAL WORK

There are four major problems confronting rural workers. The first is how to get a hearing for the Gospel. Some of the more effective ways of penetrating rural conservatism and potential opposition were found to be Rural Gospel Schools, Gospel Teams, Newspaper Evangelism, Summer Vacation Schools, Tent Meetings, and Moving Picture Evangelism. In a number of fields Rural Gospel Schools have opened village doors. The first Rural Gospel School in a pioneer center attracted young men from six villages. Through these young men it was possible to hold meetings in all six villages. A most promising development of the Rural Gospel School occurred in Miyagi Prefecture this year. An intensive School was held for the graduates of the Rifu Rural Gospel School who had become Christians. During two weeks every book of the New



Testament was studied separately with pastors of the various denominations in that district serving as lecturers. Eleven young men were given certificates and consecrated as village lay evangelists. Encouraging reports are coming from these young men.

In another district town Christians have been organized into Gospel Teams of five. Each group has a leader and goes out to some village for a meeting every week. They call on the homes, visit the sick, and give personal testimony. They have little in funds and equipment but much joyful experience in the Gospel. During the past year there have been many conversions.

Tent Meetings are still being used with much success by several workers. One prefecture is dotted with rural churches started by Tent Meetings. Follow-up work is an all essential and a number of repeat meetings have been very successful. Recently a repeat meeting after ten years crystalized latent interest, and in a short time a village church of over twenty members has been established.

Newspaper Evangelism cannot longer claim novelty, but it can justly claim effectiveness. One center has at present 145 active members, and in ten years has known of 400 of its members being baptized. Two strong village churches have been started by these converts.

Several rural workers have found that the summer vacation is one of the best times to do village work. A team of workers goes into a village, introduces itself, borrows or rents some vacant plot, and then collects the children for Summer Vacation School. The program is a mixture of summer camp and Sunday School. At the end of the week a community meeting is held and the team moves on to the next village. In one of these villages a Christian Rural Center has been opened.

Moving Pictures, of course, always insure a crowd, and Kaga-wa's picture, "A Grain of Wheat" is an excellent introduction of Christianity to villagers. From the discussion it was evident that there has been too much dependence on paid workers to win the villages. The effort has been stiff, costly, limited. The use of lay workers has been neglected. The banding together of town Christians into Gospel Teams pledged to rural evangelization and the training and consecration of Christian Rural Gospel School graduates as village lay evangelists are unquestionably trends towards more fruitful rural work.

The second problem which rural workers face is how to improve the rural community. The key to improvement is, undoubtedly, spiritual regeneration and a vision of rural reconstruction. Each

village Christian group, it was felt, should have or participate in some community betterment program. It has been frequently shown that cooperatives must be impelled by the Christian spirit if they are to succeed. Although a few Christian rural centers have clinics and visiting nurses it was generally thought that every rural center should do, at least some work in health education. To this end the Rural Group is arranging to have sets of health education posters prepared. A number of rural centers are teaching food selection and preparation. Several workers are introducing the best Swiss milch goats to help meet deficiencies in the diet. The co-operation of village schools has been secured in some places. Kindergartens, nurseries, and seasonal Day Nurseries are welcomed by the villages and help produce a favorable attitude towards Christianity. In many cases volunteer workers are secured for the seasonal Day Nurseries.

Once a rural work has been opened the next problem is how to support it. Converts are few in numbers, limited in funds, and frequently moving to the cities. One Rural Gospel Center reported over 100 Baptisms in ten years, but offerings amounted to only ten yen a month. Another center with 30 Christians reported eight yen in collections a month. Evidently the evangelist cannot live on sums like these; nor is it desirable, even if possible, to perpetually subsidize these Rural Gospel Centers. A number of experiments are being made trying to solve the support problem. A survey of some of these experiments where the evangelist must partially support himself by farming, making grape juice, keeping chickens, goats or rabbits, shows the general unfitness of seminary graduates for this type of support. A few outstanding men are exceptions. A few of the more recent experiments show self-support where a dairy, an orchard, a matting shop, or a sickle factory has been started and the income used to support the evangelist. This, however, involves a large lump subsidy. One center which has a church farm is self-supporting with young Christian farmers working in turn on the church farm, thus leaving the pastor free for evangelistic work. The one best plan has not been found, but plans which involve labor service by village Christians need to be developed.

A very personal problem was what part is the missionary to take in rural work. All agreed that the foreign worker must be a pioneer. He should not seek to be the captain; he should be an inspirer and one of the team. He should do the utmost inconspicuously. The fact that many foreign workers have of late gone to live in villages indicates that the rural approach is more direct and

intense than in former days. The best way to produce pioneer evangelists is to be one. Suspicions and supervisions are along the path of the rural missionary, but to the one who quietly, politely, confidently goes ahead will be the joy of seeing the Gospel firmly planted in rural soil.

—Eugene C. Barnard.

## II. THE TRAINING OF LAY WORKERS

The three sessions of the group which met to discuss the problem of the Work and Training of Lay Leaders in Japan were characterized by a spirit of earnest co-operation, penetrating discussion, and a deepening conviction that the solution of this problem will perhaps provide the key to the next step in the development of the Church in Japan.

The first meeting was devoted largely to an historical survey of the part which lay activity has played in the development of both the Hebrew and the Christian religious systems, revealing clearly the great significance of lay service and the fact that every important religious movement of the past has been caused or accompanied by an upsurging of new conviction and activity on the part of the laity.

Attention was next turned to what is being done in other fields and this was compared and contrasted with what is being done in our own field here in Japan. The reports and subsequent discussions revealed that denominations and churches in this country were as such doing comparatively little in the line of lay activities, but that considerable work has been and is being done on the initiative of individual Christians, both foreign and Japanese. Particular attention was called to the contributions made by such groups and individuals as the following: (a) in the past—Capt. Janes of Kumamoto, and Dr. Clark of Sapporo; (b) at the present time—the Omi Brotherhood, the Brotherhood of St. Andrew, Friends of Jesus, Inland Sea Brotherhood, and numerous local Social Service projects. At the close of the discussion, which brought out a number of reasons for the lagging behind of this part of the Church's ministry in Japan, the conviction prevailed that the situation was due not to any lack of willingness to serve on the part of the Japanese laity, who, in fact, in some ways show themselves more eager to serve than Christian laymen in the west; but rather to (1) lack of opportunity, and (2) lack of adequate training. For these reasons, their actual accomplishments are relatively meager as yet.



The third and final session dealt with the question of how this unsatisfactory situation might be remedied. The discussion crystallized into the following constructive suggestions:

(1) We should start with the resources available today—namely, Sunday School teachers, students, Bible class members, teachers and graduates of Mission schools, graduates of Rural Gospel Schools and City Lay-workers Institutes, camp leaders, retired people, etc.—enough easily to provide eight-cylinder power instead of the usual twin-cylinder combination of pastor and missionary.

(2) We should clearly delineate the types of service to be developed—such as witnessing, with both voice and pen; teaching in Sunday Schools and Bible classes, and more important, in teacher-training courses; lay-preaching; youth guidance, especially in clubs and camps; community service and leadership, both in town and country.

(3) With the problem thus simplified into a matter of adjusting the resources listed in No. 1 to the needs presented in No. 2, the next step is obviously the setting up of an adequate system of training. The following points are recommended: for the ordinary members, Outline Courses of Instruction (including Old Testament, History of Christianity, Problems of Christian Living, Methods of Christian Work) together with simple techniques of training in service; for the potential leaders, Advanced Training Courses, longer and more highly specialized than the correspondence and short term institutes suggested for ordinary members. Some of this could well be done in Mission Schools, or the plan of comprehensive training courses such as are found in Korea and China might be followed. Endorsement is given to the Institute for Training Lay-Evangelists which was recently set up by the Union Committee in Tokyo. It is felt to be a step in the right direction.

(4) Scholarships might be provided by local congregations to send their promising members away for the training that would enable them better to serve their own church.

(5) A new emphasis is needed in our theological schools to make lay service better understood, appreciated and utilized by the pastors themselves.

(6) It is most desirable that a Department on Lay Service be set up within the National Christian Council, with a full-time Japanese and a full-time missionary as secretaries. Some Mission might well contribute the services of one of its members to this important

work, and the Missions are undoubtedly ready to share in the expenses of the whole Department.

(7) Pending the setting up of such a Department, a special page devoted to the discussion of lay activities should be edited and published as a part of the *Kami no Kuni Shimbun*.

(8) To labor for the accomplishment of the above two concrete steps, a continuing committee has been asked and has agreed to serve. The members are: Dr. Vories, Dr. Mayer, Miss McDonald, S. M. Hilburn.

—Sam Hilburn.

### III. THE EVANGELIZATION OF YOUTH

The group on the Evangelization of Youth divided the subject into three sections, and discussion was led by workers specializing in these fields, as follows:—Church-centered youth movements, Darley Downs; Youth evangelism beyond the church, Clarence Gillett; Summer camps and conferences, Russell Durgin. About fifty were in attendance at the three sessions, and almost all took part in the discussion.

In the first period an excellent survey was given by Dr. Suzuki of the various methods and programs successfully used to stimulate and hold the attention of different age and interest groups in Reinanzaka Kumiai Church, Tokyo. It was made clear that a church program by and for youth, in which older leaders suggest plans, provide facilities and give inspiration as opportunity is presented, but permit youth to guide and direct their own activities, can be just as successful in Japan as elsewhere in the world. The highly successful revival meetings and large number of baptisms and church accessions within recent weeks at Reinanzaka Church indicate also what may be done with youth today in the deep spiritual levels of life commitments.

In this section reports were also given as to what various denominations are doing in young people's work and student evangelism, and the discussion centered around the positive contributions the missionaries may make therein: program building, suggesting projects, teaching choral music pageantry and drama, educating in the history and life of the world church, Bible study, etc. Just to have a missionary around constantly urging upon the church the place and importance of youth in any constructive program for the future was felt to be a good thing in these days when less vital concerns are distracting the attention of many church leaders.

In the period given to thought about the missionary's work among students and youth beyond the portals of the church, a wide diversity of methods and activities was surveyed. Bible study and religious education were, naturally, central in the approach of most, many using English, some Japanese, and some working with interpreters. Social activities, service projects, and the organization of youth into interest groups which may properly be turned in Christian channels, were mentioned as worthwhile measures; but all agreed with both Mrs. Ray and Paul Rusch that the object must be to lead youth through prayer and service into fellowship with Jesus Christ, and to place squarely upon the shoulders of youth the responsibility for bringing others to the Christian way of life. Actually, to be effective, all such efforts must aim to bring young people into the fellowship and working relationships of the Christian Church, so there is little difference except in emphasis between these contacts and those of a church-centered youth movement.

The session on summer camps and conferences proved one of the most helpful. Here missionaries have an opportunity in the summer months when students and youth have most free time to enlist all nature in the cause of Christian evangelism. In this also, as in the other two periods, Mr. Rusch gave richly of his experience in the Brotherhood of St. Andrew and in Camp Seisenryo, and it was amply demonstrated that, if we Christians have sufficient interest in Japan's youth to go out to camps and summer conferences to live with them in God's great out-door temples and to guide them into ways of health, service, and loving devotion to Christ, Japanese donors and even the government will help by providing camp sites, facilities and equipment. Another strategic need is that Christian workers unite in union projects for the training of youth leaders in camping as well as in other enterprises: not only can we thus present more attractive programs, but we shall also thereby be objectifying both to the youth for whom we are striving and to the churches with which we work the unity of the Christian faith most needed at this time.

It was the consensus of opinion, after six fruitful hours of discussion, that the missionary's days of usefulness to the cause of Jesus Christ are far from ended so far as student-work and youth evangelism are concerned; and that the Japanese churches stand in great need of the service which we foreign workers may render in this field. It may be, as Dr. Benninghoff suggested, that one of the first things we must do is to "de-missionarize the missionary," but once we thus emerge ourselves in our real task in this country



we may win even the most Japanese of Japan's youth to lives of Christian loyalty.

—T. T. Brumbaugh.

### EXPLORING IN EVANGELISM

A list of thirty six thought-provoking questions was drawn up in preparation for this discussion. All participants in this discussion group were invited to make observations and give impressions at the final session. This summary is a compilation of these observations together with a number of quotations from members of the group during the discussion. It is very noteworthy that approximately one third of the registered members of the Fellowship attended this discussion which is an indication that the centrality of evangelism has not been forgotten.

The Missionary's Personality and Way of Life is the Vital Avenue of his Evangelism.

1. "The missionary's total contribution to Christianity in Japan is pretty well limited by his personality; he will be remembered mainly for, and his methods become the reflection of, his personality."
2. "Fuller Christian living by the missionary and his colleagues should be relentlessly emphasized."
3. "If the missionary's spirit is fully dedicated to God, every personal contact becomes an evangelistic effort."
4. "Christian life is the original totalitarian life; it means complete control by God." . . . "One feels set free by this controlling love of Christ." . . . "Christianity should be interpreted as covering all phases of life at all times."
5. "Evangelism must be considered more in terms of the attitude of the missionary toward God and his fellow men rather than in terms of his activities."
6. "The missionary has exhibit-value; he is not only an exhibit of his personal faith but is a representative of large twenty-century-old Christian groups in Europe and America; he represents the world-wide reaches of Christianity."
7. Some traits of a good evangelist are: a prayerful and radiant confidence, a genuine liking for people, a sensitiveness of the needs of people, a capacity to enter into another's point of view, and a willingness to be a fool for Christ's sake if necessary.
8. The missionary must never consider himself as an individual evangelist but as a living part of Christ's Church.

The Missionary's Evangelistic Activity is Multiform and Varied:

1. "Homes bereft of fathers and brothers offer a wide door of opportunity to do sympathetic Christian work."

2. One missionary couple whose mothers had recently died invited a large group of Christian and non-Christian friends on Mother's Day for a memorial meeting in honor of their mothers.

3. "The evangelism of the neighborhood is still the local church's main task." Several types of effective neighborhood evangelistic enterprises were described.

4. Bible Classes, groups for teaching, sewing, cooking, and other arts, camps, newspaper and correspondence evangelism, community health projects, colportage and interviews in cafes were some of the many forms of activities through which evangelism is being exercised.

5. A report from North China indicates that effective use is being made by local churches of a carefully worked-out annual program. This program with its goals is exhibited on a placard which is placed in front of the auditorium. This is an incentive to concerted evangelism of the church as a group. Local festivals are utilized in this program.

Other observations:

1. "There ought to be a chair of Evangelistics—not just Homiletics—in all of our seminaries."

2. "The church service should become more worship-centered rather than teaching-centered."

3. The lady missionary and the Bible woman, while they may not be needed in the local church as much as formerly, still are very effective workers in Bible classes, children groups, and in efforts reaching into non-Christian homes.

4. Evangelism is a complicated task, for life itself is very complex; we have just begun to study evangelism.

### **Preaching done in 1940**

Subjects of Missionary Preaching:

1. About God—His Sovereignty, His Fatherhood, His Sufficiency, His Purposes never thwarted; This is a God-centered Universe.
2. About Christians—The whole of life should be a demonstration of faith; Our obligation to share material as well as spiritual blessings; The Christian is part of a great brotherhood and this brotherhood is a fact; the Christian should overcome evil with good; He should forgive as he is forgiven; his primary loyalty is to God.

3. About Mankind—The basic sinfulness of mankind; Love is a necessity in the solution of mankind's problems which are basically caused by selfishness; Christ is the solution of the nations; There is a Christian philosophy of history.

Subjects of the Preaching of the Missionary's Colleagues.

1. General—The power of Christian faith; Necessity of prayer; Demonstrating faith in daily life; Sin; Sovereignty of God; Necessity of suffering and the comfort Christ has to offer; We are the chosen people.
2. Christianity and the Nation—Christianity is honored through recognition as one of the three national religions; Christianity must teach equality of all races; Christianity will help us understand our neighboring countries; In this time of emergency we must refrain from tobacco, stimulants, etc.; Conflict between Christianity and state rites.
3. Expository preaching is very prevalent; sermons defining and interpreting Christianity most numerous.

—Henry G. Bovenkirk.

## V. FACING SOCIAL PROBLEMS

The strength of the section on facing social problems of the Fellowship meeting lay in its guest speakers and certainly one outstanding weakness was that so few missionaries actually in social work were able to attend all three sessions. There was an average attendance of thirty.

Miss Alice Cary, the chairman, opened the first session with the challenging remark, "If we do not serve, it is because we do not see" Dr. S. M. Hilburn led the group in a study of the processes which brought about the development of social work in Japan, suggesting then what definite steps can be taken now to increase interest in this type of missionary work. Three trends recently have affected the progress of Christian social work in Japan. Two of these are theological and as they have turned the Christian's mind inward they have more often than not left the under-privileged to struggle alone with their problems. The third influence is that of nationalism. This has been both favorable and unfavorable. It has awakened the Christian Church to its responsibility. At the same time government activity in recent months in this field may lead to a monopoly, thus depriving Christian agencies of an extended program in social work in the future.

Five practical suggestions were made as to what can be done by



Christians today. Interest in social work can be stimulated. We are on the crest of a rising wave of interest in this work in Japan. Information about work now being done can be given out. Use can be made of projects now under way. Standards of work can be raised. Concentration on certain people in places of leadership and on certain phases of social work can be made. Health improvement was suggested as one type of work which might well be selected.

The conclusion of Mr. Bott's presentation of the problem of trained leadership for social workers was that no one denomination is able to train its own workers and he proposed that a kind of federation of social centers be formed to plan and carry out an adequate program for leadership training in Christian social work.

In the two hours given over to a discussion of health problems in Japan the group listened with great profit to Dr. Hashimoto, Director of the College of Nursing of the St. Luke's International Medical Center of Tokyo, who outlined very briefly the health trends in Japan during the past five years. His conclusion was that in spite of increased effort by government agencies there is an increase in disease. He stated further that the health problem was too big for the medical profession alone, and that schools, churches and homes must work together with the doctors.

Dr. Sadakata also of St. Luke's, discussed the problems of Children's diseases. There are five highly contagious diseases not yet isolated by government regulation: chicken pox, whooping cough, mumps, infantile paralysis and measles. Two, whooping cough and measles, cause more deaths among children than diphtheria or typhoid. It is necessary to get the co-operation of the local doctor in planning a program of health education. One missionary reported the opposition of a country medical association to a program of diphtheria immunization, and their argument was that they depended upon so many cases of diphtheria in the community each year for their support.

Dr. Start of the New Life Sanitorium at Obuse, speaking on the cure and prevention of tuberculosis, said the important thing for the cure of this disease is rest, good food and fresh air, and for its prevention the isolation of the germ-spreading patient.

The last two hours of the group were given over first to a demonstration of good health education methods by Miss Maeda and Mrs. Hirano of the College of Nursing at St. Luke's, and to a presentation of certain projects now being promoted by missionaries. Among these was the use made by Mr. Stott in southern Shikoku of

lettuce and goats as a means of service to the community. Mr. Schroer of Morioka described a church centered social program which includes two kindergartens, classes for parents, regular weekly workers meetings, a German and an English night school, visual education, newspaper evangelism, relief work, health program and special classes in music. Mrs. Oltmans presented the work being done by the American Mission to Lepers and suggested that individuals and local churches could with good results support this work by gifts of money, clothing, books, magazines and toys. Work among orphans was presented by Miss Powles in which she described the cottage plan of carrying for orphans, thus providing the homeless child with normal home life. Mr. Gillett urged the use of summer camps as an effective means of reaching school boys and girls for intelligent group living, character building, and health improvement. Miss Upton reported what could be done with health education through literature and displayed a number of pamphlets which she had translated into Japanese with good results. Other projects reported were: a health clinic in a local church which with little expense gave the church a sense of responsibility for its own community; Good Will Industries which offer both labor to unemployed and clothing at a low price; the work among Koreans in Japan; and work with children of people on canal boats. Mr. Morris gave suggestions for securing funds for social work, stating that government aid and funds from private foundations could be secured for worthy projects.

The group found itself bewildered by the immensity of the task as presented by its leaders. It was felt that what was done should be done as far as possible with interdenominational co-operation, and that higher standards should be set. One of the greatest needs at present is for a better trained leadership. With this need in mind two meetings of a small group of social workers have been held since the meeting in Karuizawa and the proposed federation of social centers, in all probability, will soon be formed. When it is perfected, enquiries from missionaries interested in starting new social projects will be welcomed.

—Weyman C. Huckabee.

# Federation of Japanese and Korean Churches in Chosen

S. Niwa

(Reproduced with permission from the August "Korea Mission Field")

**Fortunate Status of evangelistic work in Chosen.** The denominations of Protestant missions working in Chosen are very few, the largest being the Presbyterian, Methodist, English Church and Holiness (Oriental Mission), the latter having been developed in recent time, while the other four have already a history of some fifty years. Comparing this with Protestant churches in Japan proper, where there are more than seventy denominations, Chosen is really blessed in this respect. As we think on this at the present time, the negotiations between the representatives of the different missions not to overlap in their territories proved to be prudent and wise; thus the whole peninsula was assigned to be working fields of these few missions. Since then the Holiness, the Seventh Day Adventists and other missions have begun to work in Chosen. Thus the churches in Chosen may well be proud of the small number of different denominations. Recently the time seemed to have come when, if the Korean churches of the several denominations would unite their efforts for the evangelization of the peninsula, the good results would be very great. Moreover, if the Japanese churches of different denominations, Nippon Kirisuto, Nippon Methodist, Nippon Kumiai and others would cooperate with the Korean churches, it would not be a mere illusion to expect a wonderful result in the advancement of Christianity in the peninsula.

**The Appointed Time.** We see now that such a time has come within our view, reminding us of one of the reverential experiences of Moses. When he saw an angel of the Lord in a flame of fire in a bush, he wondered at the sight and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers . . . . Then Moses trembled, and durst not behold. Then said the Lord to him, Put thy shoes off from thy feet; for the place

**Note:** Mr. Niwa, a highly-esteemed secretary of long service in the Japanese Y.M.C.A. in Korea, has submitted this article, which sets forth with unusual clarity the point of view of an influential group. It is here presented for the information of our readers.

—Korea Mission Field Editor.

**N. B.** The Japan Christian Quarterly reproduces this article for the same reason.

—Editor.



where thou standest is holy ground. We who see the present status of the churches of Chosen, can not help trembling in the belief that the Unseen Hand is upon the churches of the peninsula.

**A small praying group.** When the Chinese incident broke out three years ago, a great change in the mental condition of the people started to take place. Up to that time—Japanese and Koreans had been trying to unite with one another under the slogan of amalgamation of both peoples, but in the development in this emergency they have come to have an ideal of being one solid group of faithful subjects of the Imperial State, and they are most courageously endeavouring to realize it. Though much of this is due to prudent efforts on the part of the Governor Generals in succeeding periods, holding fast the Imperial Instruction graciously given by the great Emperor Meiji to grant the self-same benevolence toward both peoples, it may also be ascribed to the fact that the Korean people have promptly and wisely adapted themselves to the progressive state of things found under the present circumstances.

Christians, numbering 350,000 in a total population of 23,000,000 have been found ready to unite with the Japanese Christians, especially because both of them have faith in One God as the Heavenly Father. Three years ago a few Christians of the city of Keijo came together for prayer at an early hour every morning at the Japanese Y.M.C.A. with the definite object of seeking divine guidance as to the best ways of serving the country in this present critical time. They came to feel and believe that the time to promote a federated union of the Japanese and Korean churches of different denominations had arrived, and they proposed to execute it in a meeting of representative Christians of the city. The proposition was adopted by a unanimous vote.

**Formation of the Union.** So in May, 1938, we witnessed the ceremony of the formation of the Federation of the Japanese and Korean churches in Keijo at the Public auditorium with a gathering of 1,600, augmented by the auspicious presence of the Director of the Educational Bureau, Mr. Shiobara, and the Governor of Keiki Province, Mr. Kanja. At the same time we appealed to the churches of the whole peninsula to form similar unions at the important centres of the provinces. The churches, which had already been forming an idea of amalgamating all churches into a strong federated union for the evangelization of the peninsula, made prompt and sweeping response. Thus within two months we saw thirty-one unions started, and these in turn were federated into one big union on July 7th, 1938, the memorable day of the Chi-

nese incident. This was accomplished with a ceremony at which His Excellency Governor-General Minami was present and delivered most adequate felicitations on the realization of the union. At that time (1938) the number of unions was thirty-one, while at the second annual conference of the union (1939) the number was increased to forty-seven.

**"The place whereon thou standest is holy ground."** Paying much respect to the creed of different denominations and honoring their individual characters, the formation of the union of the churches was thus started. To us this was an outstanding accomplishment to some extent. This may be explained by the fact that the present circumstances have given an impetus to the churches to meet their needs, but we are convinced that it could have been brought about only by Divine guidance. Thus, as Moses heard a voice, "the place where thou standest is holy ground, put off thy shoes," we too should put off our frail human thought, and simply obey the voice from above, and let the Unseen Hand accomplish His own purpose.

**Evangelization cultivates spirit of patriotism.** Germination and kindling of the spirit of reverence and service is the purpose and mission of Christianity. In turn evangelistic work will surely encourage and cultivate the reverential and patriotic spirit of the people. Thus the inauguration and formation of the federation of the Japanese and Korean churches could not but have great power and immense influence for rousing the patriotic spirit of the people. Therefore it is incumbent upon us all to encourage and accomplish the sacred purpose of the union.

In accordance with the main purpose and spirit of the Japanese people, we have to deepen the knowledge of the present circumstances, and be ready for the stupendous work of the reconstruction of Eastern Asia. At the same time we must be ready for any test of endurance and for any sacrifice, no matter how long the duration may be. Our union thus enlists in the general movement the united efforts of the people by seeking betterment of daily life, by economic and frugal use of materials, by voluntary physical and spiritual efforts for service, and by self-sacrifice for the emergency. In that way our Christian union cannot fail to become one of the strongholds of the movement.

**Cooperation with the union of denominations in Japan Proper.** After only one year had passed since the formation of our federation, and as it was already beginning to be the united organ of Japanese and Korean churches in the peninsula, negotiations between it and the union of churches in Japan Proper resulted in an

agreement for exchange of delegates, and providing preachers to help the evangelistic work in Chosen. Dr. Kagawa's great evangelistic campaign in many important places in Chosen last winter was a strong manifestation of the cooperation of the two movements. This is really a cause of joy and thanks and leads us to the assurance of God's blessing and a renewed faith in the providence and guidance from above, and thus inspires us to more prayer and effort. "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." We have but to think more of the meaning of the Lord's words of encouragement, and we can not fail to have more courage to accomplish the great purpose of our union!

**Cooperation with missionaries.** At the end of this presentation I feel that I could not possibly close without a word on an important matter, namely to show our attitude toward missionaries. We look back over a half century and see many missionaries who came to this hermit nation for the launching of missionary work. By their sacrificial, devoted enterprise in various ways, they have given stupendous impetus and have been shining lights in the life of the people. They began educational work; they started medical activities; they brought the good news of the gospel. When we consider their good and noble accomplishments, we are always deeply grateful, and we sincerely wish to show deep respect and give thanks to them. So we earnestly hope that they will cooperate with us in this our new movement.

**God's will.** So far our union has been launched with the divine blessing. It is now our duty to consolidate our organization and promote the evangelistic purpose of the union. Therefore we accept further cooperation from the Christian union in Japan Proper, and look forward to close cooperation with the missionaries in Chosen. We firmly believe that this is the will of God, and this is **our** way and means of serving our beloved country in this momentous time.



# A Twenty Year Sentence

By CLARA D. LOOMIS

Some eight years ago the senior class at Kyoritsu Jo Gakko expressed a desire to witness a trial, permission was obtained and so I took a group of twenty girls down to the Yokohama Court House. After considerable questioning and delay we were ushered into the court room, given front seats, told to take off coats and hats, to rise and bow when the judge entered and not to speak a word until the close of the trial. When we were seated a young man was led in by a policeman, who roughly removed the convict's handcuffs and the hat which had concealed his face. We soon discovered that the fine looking, open-faced young man before us was up for murder. When the judge and jury had entered and taken their places, the case was followed with wrapt attention.

It seems that the accused, whom we will call Matsumura, was born in a small town near Akita. Before he was through primary school his parents had moved three times, so the boy had made few friends when his father, and two years later, his mother died. Left homeless at the age of fourteen, he was taken by some neighbors as errand boy for their clothing shop. His long hours left him no opportunity for further education but by saving all his pennies he was finally able to make his way to Tokyo, where he hoped to work by day and at night school prepare to become an electrician. His dreams of advancement were shattered, however, when after days of wandering in search of a job, the only employment he could find was that of delivering newspapers. After a few lonely months in Tokyo he heard that a family connection in Yokohama would take him to board, so he moved to her home near the race course. Here he continued to make a scanty living as newspaper delivery boy. Friendless and dissatisfied his only joy was an occasional visit to Theatre Street to see a foreign moving picture.

As his twenty-first birthday drew near he realized that a special memorial service would be held shortly, on the seventh anniversary of his mother's death. As the only living member of her immediate family he felt he ought to be present, but how to get the fifteen yen, which he would need for the trip north was a problem.

After many wakeful nights, his problem still unsolved, he wandered down to Theater Street, one evening and dropped in to see a movie. He got home about eleven and after he had gone to bed it

occurred to him that he might get into the house of a wealth woman, who lived not far away, and make off with the money he so sorely needed. When the house was quiet he stole out, made his way to the neighbors and succeeded in gaining an entrance, but on the inside he was blocked by a wooden door; bracing himself against the wall, he forced it open with his foot, but in doing so woke the old woman who ran out crying, "Dorobo," (Robber). To stop her screams the young man seized her by the shoulder, threw her down, stuffed his "tenugui" (towel) into her mouth, and made his escape. He saw by the papers the next morning that the woman had been found dead and the police were out searching for the culprit. Horrified by what he had done, yet afraid to give himself up, he was able to escape detection for a time, but was finally discovered through the finger-prints he had left on the wall and the shoes left unclaimed at the cobblers.

When his shoes and the towel he had used were produced, young Matsumura acknowledged them and made no attempt to evade the judge's cross-questioning.

At the close of the trial Matsumura's council made a strong plea for leniency on the ground of his client's youth and friendlessness, the fact that it was his first offense, that his object in trying to get the fifteen yen was such a worthy one, and that, because he carried no weapon, it was clear he had no intent to kill. In the dead stillness which followed this plea, one could feel the upsurge of sympathy which went out to the man in the docks.

Wondering what the sentence would be I telephoned down to the court house a few days after the trial and found it was twenty years in Kosuge Prison. I then wrote to the authorities to find out whether I would be allowed to send any books to young Matsumura, and was informed that the only ones allowed for the first year were a Bible and a dictionary. I sent these and in due time received such an acknowledgement as encouraged me to write, and now for eight years we have kept up a desultory correspondence. After the first year in prison his former acquaintances all dropped him as dead.

When Matsumura expressed a desire to see me I applied to the Governor of the prison and was granted permission to call. (I found the Governor a very pleasant man, a friend of Mr. and Mrs. Knipp of Otsu and with daughters in a mission school.) After a short delay I was escorted by two guards to the small reception room, where I met my as yet unknown correspondent. One of the guards watched us all through the half hour's conversation and

the other wrote down everything we said; but we soon lost all constraint and were talking freely.

At first Matsumura seemed much embarrassed as he spoke of the nature of his crime and of the terrible fact that a life once taken could never be restored. I told him of God's willingness to forgive sin, no matter how grievous it might be, and that the only hope for him was to try and forget the past and prepare for a future of usefulness. He said he was reading the Bible with interest and had been impressed by the story of Joseph in Egypt. He told me that a fellow prisoner had a Bible with the name H. Loomis in it and was pleased to learn that it was the name of my father. Then he asked me whether I had known Miss Caroline Macdonald, whose picture hung in the prison and whose name was widely known and loved because of her devotion to the cause of all who were down and out.

At my second interview with Matsumura, a year or more later, I found a new light in his face. The one guard who this time was in attendance, joined in our conversation and was deeply impressed by the recital of his young ward's experiences, when he told how in reading the New Testament for the first time he had found that a life of loneliness and suffering had not meant separation from, but close companionship with God. Furthermore, he had come to realize that if a man could control his own environment he would never feel the need of God nor know Jesus Christ as a sympathizing friend and helper.

New life and hope had come with this realization and seeking to share this joy, Matsumura had gathered a little group of men, who were reading the Bible with him.

On the last visit to my friend in prison, I found him facing the problem of his future. He had worked for a time in the printing office and then had taken up men's tailoring as he felt this line of work would, in time, provide him with the means of livelihood. The two yen a month he receives for his work, he spends on books and his leisure he is devoting to study, in the hope of getting the equivalent of a middle school education.

Because of good conduct Matsumura is accorded certain privileges and has been allowed to receive the books and papers that have been sent him from time to time. It is possible that after serving ten years or more he may be granted a reprieve at some time of national rejoicing. Will he then find friends to give him a start and help him in his endeavours to lead a new life?



The Kosuge Prison, in the suburbs of Tokyo, is for men with long term sentences. It has accommodations for 1200. A Christian Governor, the late Mr. Arima, with his modern ideas of prison reform, left his impress there, and Miss Macdonald who devoted the last years of her life to work among prisoners, paved the way for further Christian work. There must be many like Matsumura who could be won for Christ if there were someone to befriend them in time of need and point them to the One, who loved sinners and gave his life for those who had gone astray.

## FINANCIAL STATEMENT

### FELLOWSHIP OF CHRISTIAN MISSIONARIES

September 1, 1939-August 31, 1940

#### RECEIPTS

Balance from 1939 .....	¥1,188.67
Interest on Furuikae Accounts .....	¥ 32.57
Contributions from 31 Missions .....	¥1,003.00
Membership Fees .....	¥ 417.50
Sale of Reception Tickets .....	¥ 144.00
Total .....	¥2,785.74

#### EXPENDITURES

Christian Year Book .....	¥ 150.00
Christian Quarterly .....	¥ 216.27
Use of Auditorium .....	¥ 22.00
Expenses of Social .....	¥ 157.20
Furikae Expenses .....	¥ 5.42
Postage .....	¥ 41.57
Board and Travel for Conference Leaders .....	¥ 494.89
Printing .....	¥ 84.98
Executive Committee Expenses .....	¥ 79.46
Sundries .....	¥ 4.24
Balance on Hand .....	¥1,529.71
Total .....	¥2,785.74

(Signed) D. C. Buchanan, *Treasurer.*

Audited and Found Correct.

(Signed) A. C. Knudten.

August 31, 1940.

# The Religious Press

*Compiled by* WILLIAM WOODARD

## DIGEST OF ARTICLES IN THE "KIRISUTOKYO SHUHO"

*Translation by* F. H. B. WOODD

### Changes in World Conditions

We do not know who will win the war in Europe. The issues are in God's Providence, and it is not for us to predict. But judging by the present trend of events, it is not impossible that the Allies may lose. And if this were to happen, it would have an untold effect on Japanese Christianity. The Christian Church in Japan gets much financial help from England. Almost all Japanese Churches get their theology and their traditions from "English" churches. No churches in Japan are uninfluenced by English and American Christianity; so if the Anglo-Saxon race is defeated, there are bound to be huge changes in Japanese Christianity. If this is Providence, we can welcome it; but it is bound to bring many trials and tribulations.

We cannot feel confident of the beneficial effects of Germany's influence on the church. If Germany, which has destroyed the freedom of believers by strict Government control, and which believes in "The Might of the 20th Century," should control Europe, the result for both Roman and Protestant churches would be grave.

If, again, Germany and the Allies should both become exhausted, and Russia should step onto the scene the world would be governed by Mammon-worship and materialistic thought.

But God left a "remnant" in Israel who refused to bow to Baal. The Gospel cannot be destroyed by bombs. The world order is changing now. If the Japanese Christian church be left as a "Remnant," we must remember our Lord's warning "Watch and pray lest ye enter into temptation." Now is a crisis for the church.

—June 7.

### Evangelism in China and Relations with Foreign Missionaries

During the Emergency, the evangelistic work of the church in Japan has been mainly concerned with Japan proper; and compared with the mission work of English and American Missionary societies, in the depths of Central and Western China, ours is on a very small scale.

There are about 7000 foreign missionaries in China; of which about 1000 are always at home, doing propaganda for China in their respective coun-

\* *Organ of the Seiko Kai (Episcopal church in Japan).*

tries. These missionaries are conversant with conditions in China, but know nothing of Japan and the real issues of the Emergency, and consequently their propaganda at home, whether directly or indirectly, is hostile to Japan. We must not let this state of affairs continue.

To repress or restrain the missionaries openly would only have a bad effect. The Japanese Government must co-operate with the new regime and give the missionaries special facilities and privileges, and so gradually change their hostile attitude. This is the only way which will work.

For this great effort of winning over China and its foreign missionaries the support of a great number of Japanese missionaries is absolutely necessary. At present just a mere handful of men with influence in Government circles and special privileges are going. Also, as things are at present it is not easy to send men in large numbers. The church must mobilize its forces and send a large band of missionaries, just as Gregory sent Augustine and his band of forty to evangelize Britain long ago. —June 14th.

### **What We can Learn from England Just Now**

The writer has heard accounts from several people recently returned from England. English Christians are burdened with a deep sense of penitence. Archbishop Temple of York recently preached a notable sermon on God's judgment on the English people and the need for repentance. The spirit of the people of England is very different today from what it was in the great war twenty-five years ago. In the previous war all without exception despised the Germans and prayed for the defeat of Germany. But today the prayer is not just "O Lord give England the Victory" but "Thy will be done." Sermons on the Cross are numerous and prayers for Germany are always heard mingled with those for England. If these reports are true, English Christianity would seem to be in a healthy state.

The fact that this British people which has thrust itself over the whole earth, carrying everywhere its "superiority complex" with it, should now be kneeling before God and praying "Thy will be done" is surely a sign that God will not forsake them. The writer joins his prayers to those of all who pray that evil may be taken away and God's will be done. —July 12.

### **The Church and the "New Structure"**

It is not yet clear whether the movement for the "New Structure" is due to the guidance of God's providence or just a human political movement. We must always pray that our leaders may be given "the spirit of wisdom and understanding."

In the light of passing events, it behooves us to examine the present condition of the church. If we examine the history of the Protestant churches, it becomes clear that they came into being and grew to maturity by a pro-



cess of throwing over the old order of the Middle Ages. Thus it proved that they were to become the parents of Liberalism, of Individualistic philosophy and of Capitalism, which produced the Industrial Revolution.

But the present age is pointing in a different direction. If the present movements in the world towards a New Order in East and West are really the working of God's providence, and if the movement in our country towards a new political order is actually going to be realized, then the Christian church must not be left alone behind, clinging to the cast off relics of the 18th and 19th Centuries.

The problems of Faith and Order, are undoubtedly interrelated; but there are some who mistakenly think that, for the church to be the church, it must slavishly copy the past and cling to every tradition. Our country's fundamental structure is unchanging, but its politics and its governments often change; so "the faith once delivered to the Saints" is unchanging, but methods of church Government often change.

The Religious Bodies Law, which is in keeping with this "New Structure," is going to great pains to unify the various sects. If every Christian would carefully think out what constitutes "the old order" in his own denomination, the difficulties would partly be solved—we must pray for this.

—August 2nd.

### Spirit and the Christian

In view of world conditions being what they are, and in particular, in view of the fact that Japanese Christianity has such close connections with England and America, it is necessary for all Japanese Christians to be thoroughly alive to the spy question.

It is not a question of deliberate treachery; what we have to guard against is careless words and actions which may serve the enemy. Both foreigners and Japanese should refrain from talking in a loud voice about things best kept secret. Christians especially should direct their lives first of all for God's glory, and should be restrained and guarded in word and conduct. If Christians always exerted themselves to try and live a sincere Christian life, however clever the spy they met, they would give no secrets away. Christians must have a steady, balanced outlook. To give way to school girlish admiration, upon the mere sight of a Briton or American is stupid; and it is equally silly to think that every British or American missionary is a spy. Such a mentality would show there was something lacking.

But Judas was one of the Twelve, and we cannot deny that there may be some among the missionaries who are doing espionage work. But Judas' evil came out in the end; and these false missionaries also in the end will have their masks stripped off, when they are judged before God by the standard of genuine evangelism.

"By their fruits ye shall know them." In China there are English and American missionaries who have lived there for forty or fifty years. Sometimes a son has succeeded his father. They have built fine churches and given their lives for the Chinese. They are beloved by the people and respected by our military. They are lauded by our returning troops. Such devoted service cannot be explained on the hypothesis that they are just the tools and agents of the governments of their respective countries. In Japan, Miss Riddell of Kumamoto and Miss Cornwall-Leigh of Kusatsu are examples of such genuine service.

Nevertheless it is necessary for every Christian to be alive to this problem and play his part in the anti-spy campaign. —August 9th.

### **The Spiritual Significance of Complete Self-Support**

Complete self-support is something new and revolutionary in a sense but not something to make a great deal of fuss about.

In this Emergency, and at a time when the tide of the national spirit is flowing strongly, we churchmen must also do our bit along with others in bearing the burden of the nation. This is the meaning of the decision recently made by the executive committee of our church. (i.e., to refuse all foreign financial support.)

Let us examine the way in which this matter of "Self-support" concerns the life and faith of the church. Self-support, even if it involves considerable sacrifice, is merely what the church ought to be doing, and therefore in itself, has no special spiritual significance. If therefore this thing, neutral in itself, is to have spiritual significance the two following results should be apparent:—

a) The Evangelistic work of the church should grow and increase. That self-support is not something which has been ordered by the government or brought about by popular agitations, but that it is the spontaneous result of the working of God's grace in the church is perfectly clear.

b) The Ecumenicity of the church should be enhanced. At this time, our country is putting forth all its energies, and is advancing towards the realization of the ideal of "Hakko ichiu"—"the eight corners of the earth under one (Japanese) roof". The church, because of its catholicity, specially values this ideal and has an indispensable part to play in its realization.

For us the achievement of self-support must be interpreted as a display of the church's true nature. All ignoble anti-foreignism must be left out of our thoughts. Rather should it be a revelation of the Church's true character and of its tolerance and magnanimity. Then self-support will have spiritual significance, both before God and in regard to our country.

—August 8th.

## SUMMARY OF ARTICLES IN THE METHODIST WEEKLY

*Translated by* EVERETT THOMPSON

A series of leading articles in the *Nippon Mesofisuto Jihu* during August and the first two weeks in September gives a fairly clear picture of the development of the situation in the Protestant churches of Japan during those weeks and of the official Methodist interpretation of the events. The articles are summarized below:

*The significance of the new structure* in our government is as broad as the whole Far East. What is the duty of our churches in this crisis? 1. It is not enough that the small churches join some larger church, but all should federate. 2. A new theology is appearing. In this the Bible, of course is basic, but those striving for the new theology must be humble, must deeply understand Japan and must find an expression for it appropriate to this nation. 3. The curriculum for the Sunday Schools must be brought into closer coordination with the public schools, especially in giving more clear and adequate expression to the Japanese spirit. 4. The greatest problem of the churches of this country is the evangelization of the entire Far East. 5. The standard of living of our pastors is far too low and must be raised.

—Rev. Masaomi Kitoku, editor. —July 26th.

*The first duty of the churches* in our time is to grasp clearly the meaning of the Japanese Spirit. For a long time we have faced too much toward western countries and so have made little progress in converting the people of Japan. The success of Luther's Reformation was due to the fact that he was both truly Christian and essentially German. We must put the pure Gospel in a national setting.

—Rev. Kitoku, editor. —August 2nd.

*Much of our talking about National Spirit* has been ineffective because we have not grappled with the real problems of personal selfishness and materialism. A rebirth of spiritual faith is essential. Like the men in the army who give their lives for their country, we must have a devotion in which we offer our very bodies for the faith.

Bishop Abe, "From the Bishop's Room." —August 9th.

*In view of recent events* relating to the Salvation Army the churches must face the future with forbearance and courage. As one step we are creating a new basis for all our Methodist Kindergartens. The creation of a board of trustees for each one establishes a closer relation between the church and the kindergarten and also between all the kindergartens.

"From the Bishop's Room." —August 16th.

*There has been a growing feeling*, recently that all our Christian churches should unite. We have some thirty denominations and a number of in-



dependent churches. Under the new Religious Organizations Law the rules of organization of the different churches are being revised, our Methodist rules among the rest. They must become more Japanese. At a recent meeting of representatives of all denominations the spirit of union and of independence from foreign connections was very strong. This spirit was in some measure the result of the new Religious Organizations Law, but it is the natural culmination of a great desire for union within the churches themselves, which has been growing for many years.

If the new Union Church is achieved, it will have one organization and one responsible head, but within this structure, the historic forms of the uniting churches will be respected. The churches in various localities are facing difficult problems such as the anti-British movement. It must be borne in mind that these are not anti-religious. Church members must have a broad enough spirit to face and overcome these. But they must be careful not to say unwise things. —*"From the Bishop's Room."* —Aug. 30th.

A mistaken report recently appeared in the press that the meeting of representatives of the Christian churches were demanding that missionaries return of their own free will. No such decision or statement was made at this or any other meeting. Two problems were discussed: 1. Relation of the Japanese churches to the cooperating missions. 2. The closer cooperation of the various denominations. In a discussion held at the Tokyo Y.M.C.A. on August 26 it was agreed to discontinue dependence upon grants of money from the various missions. This great decision was in no sense an indication of unfriendliness toward the missions; it was merely the fulfillment of the long prayer of the churches for actual independence.

On September 2 at the Tokyo Y.M.C.A. a meeting of the National Christian Council and the Church Federation Committee and representatives of Christian Schools, beside other individuals, was held. In the previous week many meetings had been held and the consensus of their decisions was brought to this meeting. It was as follows: 1. All churches and schools will give up all financial aid from missions and become independent. 2. All the Christian churches will hold a joint conference on October 17 in commemoration of the Twenty-Six Hundredth Anniversary of the Founding of Japan. At that time they will take the final vote to unite and set up committees to effect the union. —*"From the Bishop's Room."* —Sept. 6th.

*About our missionaries*—Though there is a tendency to unnecessary speculation with respect to the status of missionaries, our church's cooperative policy has been in no wise altered. In certain rural districts adjustments may be necessary, but this is natural and inevitable. On the seventh of this month at a meeting of our General Conference joint committee on Policy and Cooperation these problems were fully considered. It is our hope

and prayer that in whatever adjustments must be made in the work and relations of our missionary co-workers as carried on up to this time—in schools, social service, kindergartens, etc.—all possible care and caution may be observed in full cooperation with our brothers and sisters in the church. The movement for self support and independence need bring no difficulty in our relations. Even after self-support and independence are achieved, we believe that, with thankful hearts for all the beautiful cooperation of the almost seventy years of our past history, this cooperation can be preserved without change. Bearing our common Cross in the spirit of love, it is our fixed purpose to carry on as heretofore with our missionary friends now residing in Japan.

—*"From the Bishop's Room."* —Oct. 11th.

(A common note in many letters to the Jiho from subscribers is the urgent plea that the organization of the new United Church be made much more simple than that of the present Methodist Church.)

## RESUME OF EDITORIAL COMMENTS IN "FUKUIN SHIMPO"\*

*Translated by* WINBURN T. THOMAS

### Where Totalitarianism Leads

To what a miserable state the democratic countries have descended! Like weak dogs they bark at every loss of ground. "That's savage! Brutal!" Yet savagry and brutality are not lacking in these lands, for some of them which monopolize justice are good traders taking advantage of the situations from which less fortunate peoples are suffering. About a score of years ago we Japanese likewise suffered from their propaganda, but we have learned better now. They are probably paying today for their oppression of China and India.

The collapse of the democratic countries poses a new problem for the world: it means the fall of liberalism and individualism, which are often mistakenly considered as synonyms of Christianity. Yet Christianity has no connection with political or social "isms" except Communism, to which it is opposed because it is materialistic, anti-religious and tends to mislead men as to the truth about human nature.

Now, totalitarian countries are the victors that are being scolded as brutal and heretic. The use of the word "heretic" tends to tie Christianity to the rotten democrats, though these countries do not always practise this religion in their relationships. There is no country in existence worthy of the adjective "Christian."

The newspapers of certain states speak of Hitler and Mussolini as tyrants, under whose leadership totalitarianism was born. As if it were possible for

\* Organ of the Church of Christ in Japan (Presbyterian-Reformed).

an individual to control the people of the 20th century! It was not Hitler or Mussolini which developed totalitarianism but the suppressed nations which were prevented from expanding by satisfied nations. These lands are desperate, seeking for a way to live, and the person who is able to grasp the spirit of the people becomes the leader of the nation.

Probing the success of totalitarianism, we find that when a people are forced by outside pressure to stay within their national boundaries, they dedicate their lives to save the state in its time of crisis. They become strong because of the situation, as for instance Germany. Thus totalitarianism may be defined as the synthesis of the will of every individual. The allied propaganda is stupid; the German nation, well known for the delicacy of its brain activity is too wise to be misled by a single person such as Hitler; the national crisis has impressed itself on every individual's mind to unite the people to achieve one purpose. This unification is possible only in times of crisis and would not happen under normal circumstances. If the state, after achieving its purpose, compels the people to cooperate in the further exploitation of its interests, the conscience of the nation would not permit.

Modern totalitarianism becomes sufficiently powerful to gain the full devotion of the people if the state is put into a situation such as confronts Germany or Italy. This idea will be applicable to England or France when they lose their overseas possessions, and become poor nations. —May 23rd.

### **The Chance to become a True Christian**

The committee has begun preparations for the General Assembly of October 11th-16th, which is being designed primarily for cultural development with representatives of nearly 500 churches present. As there are various points of view represented in a group of such size, it is difficult to plan a program which can give adequate expression to all the groups represented. Those who are eager for results come to the meeting with opinions they desire to express. Failing to have adequate opportunity because of the size of the body. Some of them express their displeasure, at times publicly on improper occasions during the sessions. They should rather be sufficiently religious to trust God for ample opportunity. Christians should be obedient to the church for the love and glory of God, and should make this an object of prayer. Gordon has remarked that the contributions of famous missionaries are given recognition, but the unknown persons such as the old woman with a worn out bonnet who prays for the success of missions, makes these contributions possible. The Christian's ardor and sincerity is tested by his willingness to dedicate himself without recognition. Any expression of personal dissatisfaction at the coming meeting because of inadequate preparation will bring evil consequences for years to come.

On the 17th of October, at the suggestion of the Church of Christ in



Japan, the Congregational and Methodist bodies are joining with it in a mass meeting. (Sic) This is being opposed by some members of the former mentioned church, who are in some quarters regarded as exclusive and narrow minded. They regard themselves differently, feeling they are being loyal to principles. They will learn, however, through religious practice that there is nothing questionable in the association of Christians in such a gathering.

—May 30th.

### **Christ in the Inner Man**

Christ's redemption was not to shield men from sin by having them live lives of inactivity. Christ meant for men to accept the privilege of becoming Sons of God. Thus Christians are meant to live, and to accept orders from the indwelling Christ. This is their privilege and duty. But Japanese Christians are being criticised in Japan today along this very line. It is alleged that there is not a single Christian in the nation whose character is sufficiently good to make him worthy of trust with regard to serious matters in this day of crisis. We Christians are ashamed of this. but do we have any statesmen for that matter who are comparable with Hitler, Mussolini or Chiang Kai-shek? Our statesmen are soldiers, businessmen, bureaucrats and priests, but they are not great men. Therefore this scarcity of leadership is not limited to Christian circles. Christianity is not charged to produce genius. It is the Christian aim to relieve mediocrity by introducing Christ.

—June 13th.

### **History progresses**

The invisible hand of God is behind history. Consciously or unconsciously, men are the instruments whereby God fulfills the historical process; Man avoids calamity by observing in times of peace the movement of the world and making proper adaptations thereto. When man forces his will war results. England has failed, for instance, because she has sought to repress the rise of competition in the form of newer nations.

Man becomes more humanized as history progresses. In the former war England publicised the alleged outrages of the Germans. She is not doing so today. While war is avowedly to exterminate the enemy as efficiently as possible, conflicts sometimes end with little bloodshed, as for instance in France where the troops did not hesitate to surrender. While the German nation hasn't made enormous moral progress at a single bound, she has not employed poison gas against the invaded nations in the present struggle. It is imperative that belligerent powers take cognizance of world opinion and do not defy the principles of humanity. War for the sake of invasion makes it difficult to obtain the assistance of the people of that country. India is becoming aware of the real prowess of England through her defeats at the hands of Germany. Thus history progresses, for while the nations are not naturally human, circumstances force them to observe humanitarian principles.

—June 20th.

# Book Reviews

Compiled by C. K. SANSBURY

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*JAPAN AND THE UNITED STATES. 1790-1853. By Shunzo Sakamaki. The Society of Japan, Tokyo. 1939. ¥5.00.*

Such studies as Paske-Smith's "Western Barbarians in Japan and Formosa," Boxer's "Jan Compagnie in Japan," and the chapters in Murdoch's third volume concerning Japan's foreign relations and the reopening of the country, have treated in considerable detail the western influence to which Japan was subject during the more than two centuries of feudalistic sleep. Despite the edicts from 1633 onward which sought to prevent contacts with the outside world, both ships and knowledge did reach Japanese shores. The latter accounts in part for the rapid progress the nation was able to make after 1868, for the studies of western science and the translations from Dutch books which were made by Japanese scholars during this period of seclusion, provided an effective foundation for post-Restoration efforts along similar lines.

Whereas such works as the above have been based largely upon western sources, Mr. Sakamaki has sought primarily to ascertain what local records had to say on his subject. The one criticism we feel called upon to make of the book is that the importance of the field hardly justified the amount of research which was required to write it. While the relations between Japan and many of the countries of Europe prior to the visit of Perry were significant both diplomatically and commercially, America was almost unheard of in Japan until about the beginning of the 19th century. In fact, the United States became an independent nation only three quarters of a century before Perry effected his diplomatic entrance. The early contacts between the two nations were thus numerically small, and of little diplomatic importance, except that they made Japan aware of America's separation from Europe and English politics. Many of the facts which Mr. Sakamaki relates are already well known, yet the angle from which he presents them is new. The material is interesting in that it enables Americans to see themselves through Japanese eyes of more than a century ago.

He treats the subject from two general angles, first, the contacts with American ships and seamen, and second, the early knowledge of America gained through these contacts as well as through the Dutch reports, and

visits of Japanese to America. The visits of American ships fall into two chronological divisions, the seventeen years after 1790, and the thirteen year period after 1837. Between the thirty year period of 1808 to 1837, no American vessels touched at Japan.

During the former period fourteen ships visited these coasts for purposes of trade, nine of them being chartered by the Dutch. These latter had no difficulties since they came as representatives of the Hollanders, who, as is well known, had a monopoly on Japanese commerce with the west. The others were unsuccessful in their efforts to trade because the Tokugawa Bakufu refused to make any alterations in its trade policy. As these visits were attended by no untoward incidents, and were friendly in purpose, they made little impression upon the government at Edo.

The latter period of contact was inaugurated in 1837 when the "Morrison" made an unsuccessful attempt to return some shipwrecked sailors. Many of the vessels which came to the islands during these years were whalers, for it was then that the American whaling industry rose to its high point. Some brought shipwrecked Japanese, two were wrecked on the Japanese coast, and seamen from three other vessels were held as prisoners for some months. While Japan consistently refused requests for trade, she held a friendly feeling for America because of the kind treatment to the shipwrecked Japanese.

It was in part through these repatriated sailors, and in part through Chinese and Dutch sources, that Japan gained her first knowledge of America. The observations of Nakahama Manjiro, who had been rescued and taken to America, made an important contribution to the understanding between the two countries, for his accounts reached important local and national government officials. "Running through these accounts . . . is a strong feeling of attachment to the Americans, to whom the erstwhile castaway owned his life, and among whom he had spent twelve eventful years. Manjiro's knowledge of American and political and social institutions was a limited one, but his eulogistic descriptions of these institutions and of the American people helped to dispel any unwarranted fears or suspicions that might otherwise have been entertained toward the Perry mission in 1853-4."

As Dutch was the official language in which foreign business was transacted, little English was known during the *sakoku* period. The first teacher of English, to whom it was his mother tongue, was Ronald MacDonald, a prisoner in Nagasaki for more than a half year. During his imprisonment he trained fourteen pupils, the favorite of which was Moriyama Einosuke, a name prominent during Perry's negotiations with the Tokugawa government.

The first detailed Japanese description of the United States appeared in 1847 in a world atlas by Mitsukuri Seigo, and the first printed Japanese book devoted exclusively to America was the five volume study of Kaisei Gyofu,



entitled "New Accounts of America," which appeared six years later. The latter treated both history and customs and was illustrated by sketches of Washington and the battle of Saratoga. "The General Account of America" which appeared in 1854 distinguished between barbarians of olden times and of today. The Americans in particular were "unlike the barbarians of old, who were uncultured nomads."

In short, despite the formal attempts of the Edo government to keep out of the nation all knowledge of the west, a penetration took place during sixty years of contact with Americans which helped to mould "a Japan that was more fully informed about things American than was anticipated by the Perry mission; and a Japan that regarded the United States and its people with a large measure of good will, and was glad that, since the policy of national isolation was now found to be no longer tenable, the first terms for its dissolution could be arranged with the Americans."

The study is a dissertation submitted to the Faculty of Political Science of Columbia University, in partial fulfillment of the requirements for the degree of Doctor of Philosophy. Its dedication to Dr. and Mrs. Theodore Richards and the Friend Peace Scholarships, will remind many readers that Mr. Sakamaki was himself a Friend Peace Scholar at Doshisha several years ago. He is now on the faculty of the University of Hawaii.

—Winburn T. Thomas.

(Reprinted by permission from Japan News-Week)

*MY DAYS OF STRENGTH.* By Annie Walter Fearn, M.D. Robert Hale Ltd. 288 pp. 12s. 6d.

"The superior man does not lose the heart of a child." That is, I think, the secret of the charm of this book. "I like people and parties," says the writer at the end of forty-four years in China. "and I've never been so busy that I could not take time out to entertain." People and parties and patients crowd through the pages. Opium smokers, hosts of mothers and babies (six thousand and seventeen births is the sum total), diplomats, prostitutes, society women, beggars, distinguished musicians and globe trotters all gravitated, not always separately, to the Fearn Sanatorium, and found there a generous warm-hearted welcome. Dr. Fearn is the centre of her world, and she brings to it a zest in the occupation of the moment (be it an obstetrical operation or a dinner party, both of which are described in detail dozens of times), a lack of reticence and a cheerful boastful sense of achievement that are the priceless possessions of the child heart.

The book is well named. *My Days of Strength* contains the account of a vigorous forceful personality pushing a way against social and parental disapproval into the front ranks of medical women in U.S.A. in 1892, accepting "for a lark" the post of *locum* for a friend in an inland Chinese city—as

doctor, not missionary, she is careful to explain—setting to work with vigour on the herculean task of combating disease and dirt in China. New hospital buildings, an orphanage, a co-educational medical school come into being, owing much to the energy of “Small Typhoon,” as the Chinese aptly nicknamed the doctor.

Dr. Fearn then married a missionary, whose fine personality and work receive less than justice in the story. (It is the one ungenerous attitude in the book.) But she never became one, and when they moved to Shanghai her energy and insatiable interest in life led her to the social and charitable enterprises of the foreign community in Shanghai. She gave help to the Margaret Williamson Hospital, but her major interests seem to have lain in the various projects that she was able to put through as leader in the American Women's Club. A Rescue Home for Foreign Women, Clubs for American Sailors, Refugee Camps in times of crisis were some of the successes. And Dr. Fearn relates with almost equal enjoyment the failures—an ambitious scheme to rid Shanghai of mosquitoes and an even more daring one to regulate the whole licensed quarters in the city, which she was told was “not to be lightly undertaken—particularly by a woman.”

Since all this did not provide sufficient outlet, Dr. Fern then opened and ran for ten years a nursing home, providing skilled medical treatment at a price and in luxury surroundings of which she is naively proud.

The book shows us “the unmentionable sights and indescribable smells,” the luxury cars and well-dressed people eating and dancing, the awful poverty of famine refugees and the gay parties of smart people waited on by immaculate “boys” of Shanghai. Crises are more grist to her mill. The Boxer Rebellion, the Fall of the Manchu Dynasty, floods, wars and fightings are the background to her well-meant and well-planned schemes for relief. She enjoys it all.

Dr. Fearn has given generously to China indomitable energy, and an understanding heart. And like many others she has received more than a just reward—in this case, ample scope and recognition for all her talents, innumerable friends, and what she values highly, the reputation of being Shanghai's Number One Hostess.

(Reprinted from the *East and West Review*)

—Winifred Galbraith.

*A HISTORY OF THE EXPANSION OF CHRISTIANITY.* Vol. III. 1500-1800.

By K. S. Latourett... Eyre and Spottiswoode. 16s. Harpers'. \$3.50.

The first volume ended with the year 500, when the Roman Empire in the West collapsed and the Church took up the task of moulding the barbarian nations which had occupied its provinces; how it accomplished the task was described in the second volume. In the third volume the curtain rises on the

year 1502. With convincing vigour the author describes the parlous condition of Christendom. The great sees of the East and of Africa were submerged by Islam or were barely existing as tiny islands. A cool observer would have rated Christianity's chances of survival very low. The kingdoms of the West were insignificant compared with the Ottoman Empire or China under the Ming dynasty. Their religion was suffering from internal weakness. The Papacy had suffered terribly from its sojourn at Avignon. The moral degradation of Renaissance statecraft was marked. The church had relied on orders of society whose relative importance was to sink, and it was doubtful whether it could gain the same influence on the new commercial classes.

As it turned out, Christianity was to make a marvellous recovery in the next three centuries. It was to harness the abounding vitality of the Western European nations and to carry the religion of Jesus all over the world. It is this point of view that renders the present book so topical and even exciting. The third crisis is yet to come with the French Revolution: the fourth is with us now. Serious as it is, the church has been through similar crises before.

Once again Professor Latourette shows an encyclopaedic knowledge of the subject and superb efficiency in marshalling facts in an interesting manner. Three things stand out clearly. Nearly everywhere the heavy hand of the State is shown pressing hard on the Church. In Spanish America the church's influence mitigated the cruelty of the conquerors considerably. In large parts of the world missions were subject to severe persecution. Truly the mystical Body is "always bearing about the dying of the Lord Jesus, that the life also of the Lord Jesus might be made manifest."

(Reprinted from *Theology*)

—W. K. Lowther Clarke.

*THE SPIRIT OF SHINTO MYTHOLOGY.* By J. W. T. Mason. The Fuzambo Company, Tokyo. Publisher. ¥3.70.

Here is a book every missionary and student of Japanese religious culture may read with profit. This, however, does not constitute an unreserved commendation of Mr. Mason's thesis. Shinto mythology is a fascinating study and the author has succeeded in so arranging the source materials found in the *Kojiki* and *Nihongi* as to show both the chronological and the ideological development of the legends. This has real value for the student of religion. Though the same approach may be found in other and more scholarly works in Shinto origins, this reviewer has never seen either the myths or their underlying concepts presented in such easily comprehensible and systematic form.



It is in the matter of interpretation of these ancient and legendary materials that serious question must be raised about Mr. Mason's treatise. As in his previous works, the author frankly contends that the easiest and surest way for the foreign student to grasp the true meaning of Shinto is by employing as a key thereto the Bergsonian idea of the "creative spirit of life." Frequently throughout the book occur such terms as "integration", "creative action," "coordinating impetus," "self-creative movement." The height of such Bergsonian profundity is reached in the conjecture that "before materiality develops, the Shinto mythology seems to describe eternal immaterialities out of which materiality eventually comes." Without disparaging the hypothesis of "emergent evolution" in its proper place in the history of Western philosophy, one may question the propriety of applying such a measuring rod to the forms of primitive Oriental thought.

Another question constantly occurs to the reader who has had some contact with early source materials of Japanese culture: Where does the author get his highly speculative theories as to the allegorical meanings of the legends? It is acknowledged that Mr. Mason does not read either primitive or modern Japanese. All his references to other works are to those in the English language, and even in his use of the *Kojiki* and *Nihongi* there is no evidence of textual study except as quoted from other English speaking scholars. Yet of speculative interpretations of text there are altogether too many; and, since not all seem to advance the author's own Bergsonian thesis, we become suspicious that there have been other forces at work to make Shinto texts, and Mr. Mason, say what certain agencies want said at the present time. We note that in the interpretation of the three Sacred Treasures, the meaning of the Sword is explained in every possible way except as an instrument of conquest. Our suspicions increase when we read that "Her (Amaterasu's) action in adopting Susano's children, seems to imply that the Kyushu campaign against Izumo was not for conquest but to unite the country into a single whole." They seem completely confirmed when we find the interpretation of Okuninushi's and Izumo's capitulation to the Kyushu tradition given as the embracing of individualism by universalism and the resulting unification which became the renowned *Yamato* spirit. We seem to have heard elsewhere the argument that when Okuninushi "acknowledged the supremacy of Amaterasu as the whole of universality" he thereby made "voluntary agreement for doing his part toward consolidating the whole of the land."

Shinto mythology may mean just this—though we are inclined to think Hirata Atsutane and Motoori Norinaga in the reform movements of the 18th and 19th centuries and their 20th century counterparts have made it suit their own purposes,—but if so, then what seems to be Mr. Mason's own contention for a spirit of Democracy among the *Kami* has little support, and

"Shinto and Progress" (as he entitles his last chapter) can only be correlated as cause and effect, the results to be seen in the expansion of the *Musubi* principle to universal proportions.

"The Spirit of Shinto Mythology," though written in English, is dedicated "To the People of Japan." A Japanese language edition, translated by Shin-ichiro Imaoka and published by the same company, has already been made available. It seems improbable that the book will ever be published abroad in its present form. If distribution of this English edition abroad was hoped for, it is unfortunate that it was not given either a more truly Japanese format or more Western style of binding, paper, headings, margins, etc. Nevertheless, as an English reference book on the gods and myths of old Japan and their ideological significance in modern Japanese life, the volume has a proper place in the library of cultural materials which Japan is busy giving to the outside world.

One of the finest features of Mr. Mason's book is a glossary of the names of Japan's deities with English equivalents, and an adequate index to the copious materials referred to from the *Kojiki* and *Nihongi*. If it helps foreigners find and use these materials more ably, the volume will have proven its worth.

—T. T. Brumbaugh.

*ON TO ORTHODOXY.* By D. R. Davies. Hodder and Stoughton. 203 pp. 6/-.

This book is an emphatic illustration of the latest trend of theology which to the comfort of many, and the hope of the Church, we believe, has "turned again home."

For a generation theological thought has been wandering about in the maze of humanism and has very definitely lost its way. But on all sides there are numerous signs that it realizes that the sophistic doctrines that "Man is the measure of all things" does not apply to its sphere of research, but that "God," not "Man," is its "Summum bonum" and its goal. The question "What is the chief end of men?" has been answered adequately once for all in the shorter catechism, "Man's chief end is to glorify God, and to enjoy Him forever." A student in my class in Ethics a few years back, answered this question by saying "Man's chief end is to glorify God, and enjoy himself forever." Needless to say he had missed the point. Nonetheless he had spoken out of the abundance of his heart, and has doubtless given expression to the dominant idea in the minds of many others, as well as his own.

The most hopeful sign in this bewildered age is that of the turning back to God. It is superevident that human wisdom has failed and that the mind of man is restless, until it finds rest in God.

One of our missionaries now on furlough writes, "The theological tone and direction have taken a 'volte face,' since last furlough. It has very

definitely repudiated humanism, and is tending toward orthodoxy—the supernatural and even miracle.” A theological professor told me that Religious Education as taught by him and others, twenty to twenty five years ago, was a “Flop,” and had helped to produce a humanistic generation. The professors still believe that vital religious experience, accompanied by sound faith, should result in outgoing Christian service, but the latter is only the manifestation of the more important kernel of faith.

The author of the book under review is an active representative of this newest movement. He has gone further than a repudiation of humanism and has repudiated Christian Liberalism which he says, “has had four consequences in the social and religious life of our time:—

1. A false estimation of human nature,
2. The practical banishment of the other-worldly element in Christian Ethics,
3. The denial of the uniqueness of Christianity,
4. The secularization of life and religion.

Mr. Davies tells us that he was himself driven into the embrace of Christian Liberalism by his passion for social change. He was acutely conscious of the injustice of a social order that bore so hard on the poor. His own childhood days were spent in wretched poverty. Before he was thirteen, he was working in a South Wales coal mine; his extreme interest in the social question made him a socialist in politics and a liberal in theology. But he has come to the conclusion that “it is precisely in this question—the social—that the inadequacy of Liberalism has been proved greatest of all, both socially and personally.”

“By working for society—so ran the promise of Christian Liberalism—one achieved personal fulfilment and happiness. *That is not true.*” “My own personal difficulties remained,” he continues, “my spiritual nostalgia, my disintegration, my weaknesses and inconsistencies, my consciousness of futility. And speaking from a quarter of a century’s experience of the Socialist Movement, I have not met anywhere else, on the whole, people more disintegrated or personally unhappy.”

“With the coming of crisis and decline, Christian Liberalism has gone into the shadow and become discredited. We are witnessing the rise of new tendencies, which, in fact, are a return to some of the classic, traditional ideas of Christian orthodoxy.”

And so the book proceeds through such chapters as “The acid of post-War Europe,” “The testimony of History” and “Church and World today” to its conclusion.

It is to me a very convincing and prophetic book. As the author says, in the concluding chapter, it is not his purpose “to give a systematic exposition



of orthodoxy—its philosophy, theology and ethics,” but “simply to give a plain record of how one man, a modernist, a humanist, suffered shipwreck in the disasters of modern life; and further how he has gained security of mind and peace of soul.” “What I am assured of,” he asserts, “is that I have realized certainty in what matters. Everything else is of secondary importance.”

“So I have become orthodox. Immediately I have experienced, and still continue to experience, two great gains and joys. First is a sense of new adventure, of romance, of imaginative horizon—life has become all new, exciting and adventurous.”

“The second thing” which Mr. Davies has gained, he believes, “is a sense of stability and security in the midst of collapse and doom. I know that at last I have come to something which circumstances cannot destroy. ‘There is no hope like theirs who fear no morrow’—Whatever horrors we may have yet to endure, and whatever grief and tribulation, we may have to bear, the Eternal Kingdom goes marching on. Civilizations will rise and perish, but the final decision will be in God’s hands.”

—C. J. L. Bates.

*JAPANESE WOMAN LOOKING FORWARD. By H. V. Straelen, S.V.D.*

Kyo Bun Kwan, 1940. pp. 186, with 16 illustrations.

Father Straelen is certainly a courageous man; after residing less than five years in the country he has undertaken to write a book on Japanese women in a language which is not his own. It is evidence of his gifts as a linguist that he has been able to collect a good deal of his material in Japanese and then to present it systematically and clearly in English.

The book consists of seven chapters, three presenting the traditional view of woman’s real position as moulded by Confucian and Buddhist thought, and four the growth and development of women’s education and emancipation movements in modern Japan. The method followed in approaching all these aspects of the subject is that of the anthology; Fr. Straelen uses the words of others to present the information and ideas which he says have been confirmed by his own observations and enquiries. Thus he describes the old ideal of a wife by reproducing almost word for word a story by Lafcadio Hearn (though it seems rather unnecessary to have changed the heroine’s name). A disadvantage of this method is that a large amount of space is taken up by material already familiar and easily accessible to western readers who are interested in Japan. This is largely balanced, however, by the convenience of having such views placed side by side with modern statements from newspapers, periodicals, and other sources. Thus passages from the “Greater Learning for Women” in the early chapters are followed later by statements from educational pioneers

like Yutaka Hibino and Jinzo Naruse, and from 'advanced' women like Baroness Ishimoto and Mrs. Waka Yamada.

The author has a very high respect for Japanese women both because of their traditional virtues and graces, and also because of the courage and determination with which they are seeking a wider outlook and fuller opportunities for the use of their gifts outside domestic life. He does not, however, go into the question of 'marriage versus a career' which is so fundamental for 'emancipated' women in every country—which, indeed, might be solved more easily in Japan than in the West just because the children are the responsibility of the family as a whole rather than of the parents alone. Moreover, although he refers to the various types of work recently opened to girls, he does not discuss the problems raised by the fact that these occupations often use up their health before they are married.

These two possible lines of enquiry deserve fuller statement than Fr. Straelen has given, but a more serious weakness is that he gives little indication of the immense gap between the very small group of highly educated pioneers of women's work in Tokyo—women who have often had experience of foreign countries, or at least have broadened their outlook by the study of foreign culture and contact with foreigners,—and the vast majority of country-bred women who may gain some technical skill by working three to five years in a factory, but whose instincts are still formed by the pressure of opinions handed down through the centuries. Often, indeed, under the gracious manner and perfect English of many who have had the widest education available to Japanese women sheer superstition survives even today.

These important problems are connected with the inequality between boys' and girls' education condemned by Mrs. Toshiko Sato and others whom Fr. Straelen quotes. Mrs. Sato says of the 'pioneers' "They have to search for knowledge themselves under huge difficulties, wasting their time and energy . . . . But the general female is left in the lower rank of education and intelligence. The women of Japan, therefore, are unable to appreciate the present conditions under which they are living." In dealing with the development of girls' schools and in the earlier chapter on Buddhism the authors emphasizes the status given to women by Christianity and the pioneer work of mission schools. This emphasis is increased by the prefaces to his book contributed by two famous Japanese Christian women education-alists.

Fr. Straelen's view for the future is optimistic: he is convinced that the forces of progress are stronger than those of reaction, and perhaps the most interesting part of his book is that which shows clearly the impetus given by the present war to the development of a sense of personal responsibility for public affairs amongst women of all classes. —*Ethelreda Sansbury.*

*A BOOK OF WORSHIP FOR VILLAGE CHURCHES.* By Edward K. Ziegler.  
Lucknow Publishing Co. 139 pp.

This small book, the fruit of experience in Western India, has two parts; the services outlined in Part II are built on the principles explained in Part I. Both parts will repay very careful study. Written for Free Church congregations, there is much that will be helpful to those brought up in the Anglican tradition and for training lay people to work among them. The author works out his pattern of worship from Isaiah, ch. 6 vs. 1-8, and accordingly he uses the word *vision* for the first of the seven steps which, he says, should make up the complete experience of worship. Is it not *God's call to worship* that most of us need, to begin with—we and the Indian villagers alike? The plan of the Eucharist recognises our infirmity; its most sacred moments are not at the beginning. Whatever words we may prefer for these steps in the whole experience, the author has very helpfully indicated the rhythm which there must be in worship—God's initiative and our response—and he emphasizes the need for silence. Particularly valuable, too, are his suggestions on the use of the Bible. Bible creeds form part of more than one service (pp. 72, 80), and the antiphonal recitation of chosen passages, by leader and people, with impressive effect. Personally we should differ as to which parts should be allotted to the people, e.g. in the recitation of the Beatitudes, and of the Commandments; but this way of using the Bible cannot be too strongly recommended.

Part II contains alternatives for daily and for Sunday worship, services for the Festivals of the Christian Year, and Forms for Special Occasions. Among these latter we were particularly impressed by the services for the Planting Festival and for the Dedication of a Village House.

For one phrase in this book we are specially grateful: urging the glorious fellowship of Christian worship the author reminds us that "We often find when we look at God that He is looking at our brothers." We have never heard a better invitation to join in the privilege of intercessory prayer or a more inspired recognition of what it really is.

(Reprinted from the *East and West Review*.)

H. Martindale.

*CHRISTIAN SYMBOLS IN A WORLD COMMUNITY.* By Daniel Johnson  
Fleming, Friendship Press, New York, 150 pp. Price \$2.00.

Readers of the Japan Christian Quarterly were, we hope, favorable impressed by the reproduction in color of a lovely Cross of cherry wood and super-imposed design of plum blossom in mother-of-pearl, which appeared as a frontispiece in our July issue. This was given as a beautiful example of native symbolism which naturally creeps into Christian forms and practices



wherever the Gospel takes root in a racial or national culture. We now have the privilege of calling to the attention of our readers the recently published volume on "Christian Symbols in a World Community" in which Dr. D. J. Fleming of Union Theological Seminary in New York City does for this fascinating subject what he has already done so well for contemporary Christian art and architecture in Asia, Africa and the Near East in his earlier volumes, "Each with his own Brush" and "Heritage of Beauty."

In chapters on (I) Weaving Christianity into the Cultural Tapestry. (II) Some spiritual values in "Things visible," (III) Symbols and the ecumenical mind," and (IV) Precautions concerning "Things that are made," Dr. Fleming recognizes both values and dangers in the accepting of symbols from natural and native backgrounds where Christianity integrates itself into the life of any land. On the whole, of course, his treatment of such symbols of beauty, love and strength is highly favorable to the further encouragement of the phenomenon, though the author frankly desires "the development of a planetary rather than a parochial or sectarian consciousness."

In the chapter on Japan, although one discovers the obvious truth that, compared with China and some other lands, "little of the Japanese exquisite sense of harmony and of beauty appears in Christian places of worship," nevertheless it is shown that a worthy beginning is being made in giving expression to the Japanese flavor of Christianity. In the case of Korean cultural symbols, which perhaps none too fortunately are embraced within the chapter on Japan, it is pointed out, and it is equally true of Japan, that "The theory on which the church has gone from the start has been that the new believer makes a complete break with his past and begins an absolutely new life." Consciously or unconsciously, however, in architectural designs, altar patterns, ceiling reliefs, panels, wall paintings, crests, and in a rich variety of ways beautifully illustrated in Dr. Fleming's book the cultural thought-forms of the Orient are finding expression in Christian symbolism. If this may then contribute to the enrichment of Christian faith and worship throughout the world, the author's confidence and the purpose of this fine volume will be justified.

—T. T. Brumbaugh.

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### A DESIRE

O that our friends would only see  
 The flowers of thought in you and me !  
 Would overlook the weeds that die—  
 For truly what we *want* to be,  
 Is really you and really I.

*Marugame.*

—Leila G. Kirtland.

# The Missionary Mind

Aoyama Gakuin, September 20, 1940.

To the Editor:

The leading editorial in your July number expresses an attitude toward the war in Europe so utterly contrary to my own that I could not refrain from telling you so privately. You then very kindly asked me to write out a statement of my attitude to be printed in The Missionary Mind department of the Quarterly.

I especially disagree with your conclusion which you expressed as follows: "We must never again attempt to persuade the Dove of the Holy Spirit to perch upon our battle flags. When we go to war, it is as men in whose bosoms the savage instincts have gained the upper hand over the divine, and it is no use to Christianize or moralize such conduct. *Gott mit uns* can no more be true of English than of German fighters in any war. War is man's greatest sin, so let us resolve to stop calling on God to bless either our arms or cause when we embrace war as an implement of national, social, or personal policy." Earlier in the editorial you give a passage from Nathaniel Micklem's book and say that to your mind his position is sheer irrationality. Will you pardon me if I say that to my mind it is your position which is sheer irrationality!

Instead of any argument for or against war theoretically, I simply wish to say that as a Christian I do find it possible to pray daily for the success of the British arms in the war now going on in Europe. It is not a case of *Gott mit uns* or God on our side. I believe that in this particular case and at this particular time the British people are on the side of God in a fight against a frightful evil force in our world. I believe that a British victory will open the way for world brotherhood and good will and for human freedom. I do not say that such a victory will *bring about* world brotherhood and goodwill. But it will open the way while a Nazi victory will do just the contrary.

The words in your editorial farthest from the truth, it seems to me, are these: "When we go to war it is as men in whose bosoms the savage instincts have gained the upper hand over the divine." In making such a generalized statement as that your extreme pacifism has made you color blind. Are there no times when nations and men go to war to defend something which they hold dearer than ease or safety or even their livess and not simply to follow savage instincts?

To show that this is the case with the British people in this particular struggle allow me to quote from two peace loving Britishers. First from Emmeline Pethick-Lawrence, for many years a pacifist herself:

"And now nemesis has fallen upon us all, we have to adjust ourselves to the new situation. We have to meet the full shock of our fate as a nation and overcome it—not by negotiation, for that way is for the present moment closed; not by surrender, because that would be dishonor, but by wholly accepted sacrifice and by an immovable will to win back our lost rights to determine our future, so that having learned our lesson, and been purified by suffering, we may as a united people enter in the end on the path that will lead to a new world, based on a new justice, whereby class privileges and economic inequalities will be swept away, and all may enjoy on the same terms the bounty of the earth."

The second from the English Labor leader, R. H. Tawney: "Labor has entered the British government and submitted to the loss of rights and the deprivation of privileges, which no one dreamed that it would give up without a fight, because the working classes of England are *fighting to preserve a way of life which we value above life.*"

Forest fires are among the most destructive calamities in nature. But to stop them we are sometimes compelled to start back-fires and fight fire with fire. The two British people I have quoted and millions like them are honestly convinced that the only way they can stop the destructive fire of Nazi conquest is to fight it with a back-fire. They may be mistaken. But still we cannot explain their heart and soul participation in the war by saying that the savage instincts in their bosoms have gained the upper hand over the divine.

The struggle now going on in Europe is not primarily a struggle between imperialisms or empires. To say so is a perfectly unreal generalization. The fact is that England is fighting with her back to the wall to maintain her freedom from the evils of Nazi domination and to restore the freedom of other nations in Europe from that domination—or, as R. H. Tawney put it, fighting to preserve a way of life which England values above life.

Again, not to make a distinction between present day British imperialism and present day Soviet and present day Nazi imperialisms! British imperialism includes Canada and South Africa and New Zealand and Australia. Indeed they are a big part of it. But when we speak of British imperialism we mean India. I do not defend British imperialism in India. But I do not shut my eyes to the distinction between British imperialism in India and Soviet and Nazi imperialisms. Gandhi is a measure of that distinction. The whole world finds its way to Gandhi's door and his voice is heard through the whole world. And Gandhi's freedom in the midst of British imperialism makes a distinction which ought to make it impossible for any of us to lump together British and Nazi imperialisms.

I say above that as a Christian I do find it possible to pray for the success of the British arms in the present struggle going on in Europe. I pray for



the British people and the British government and the British army and navy and air force. And I pray that the Nazi forces may be defeated so that the German people may at last come out free from the nightmare of an evil leadership.

I can do this so wholeheartedly because I have faith to believe that what Mrs. Pethick-Lawrence says is true—"having learned our lesson and been purified by suffering, we may enter in the end on the path that will lead to a new world." I do not cynically believe that if the British win the war there will be just another peace like the peace after the first world war. I believe that God is leading the British people through such extremities of fear and suffering and difficulties that if they win through to the end—they will be in a mood to make a peace which will please Almighty God.

—A. D. Berry.

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### ARNOLD TOYNBEE ON THE ENDURING CHURCH

Mr. Arnold Toynbee, Britain's foremost historian, author of *A Study of History*, has recently given a lecture on "Christianity and Civilization" in which he expressed his convictions concerning the future of the Church in the following way:

Mr. Toynbee admits that he himself held for many years the "rather patronizing" view which saw Christianity as one of those religions which serve as a bridge between a civilization which has decayed and another civilization which comes later on into being—in the figure Mr. Toynbee uses, a "chrysalis between butterfly and butterfly." He holds that view no longer. Christianity is now for him not simply one religion among many, but the culmination to which other religions in their measure have pointed: the heir of all the other higher religions, from the post Sumerian rudiment of one in the worship of Tammus and Ishtar down to those that in A.D. 1940 are still living separate lives side by side with Christianity." The Christian Church is the permanent thing that endures through the civilizations that rise and fall . . . "Perhaps the subconscious purpose or the divine intention of the heavy panoply of institutions in which the Church has clad herself is the very practical one of outlasting the toughest of the secular institutions of this world."

In the latter part of his lecture, Mr. Toynbee considers the question whether one may expect progress in this life of the Christian community, whether one may look forward to any Kingdom of God on earth. "There has been

(Continued on p. 407)

# News Items

Compiled by M. D. FARNUM

[Numbers in brackets refer to issues of the "Christian News";  
"J.A." indicates "The Japan Advertiser."]

NEW NATIONAL SHRINE OF MANCHUKUO DEDICATED. Rituals connected with the dedication of the State Shrine of National Founding were held on July 15 at Hsinking in the presence of the Emperor of Manchukuo. The deity enshrined at the new shrine is Amaterasu-Omikami. In connection with the dedication the following Imperial Rescript was issued:

Know ye, Our subjects:

That We have this day established the State Shrine of National Founding whereby We may place Our State on an everlasting basis and enhance its prestige for evermore. Our state ever since it was founded has been developing and prospering to Our entire satisfaction.

Upon tracing the welfare and prosperity of Our state to its root, We perceive clearly Our manifold indebtedness to the divine guidance of Amaterasu-Omikami and the magnificent virtue of His Majesty the Emperor of Nippon.

We previously visited the Imperial Family of Nippon to express Our gratitude in person and upon Our return We commanded Our subjects to conduct themselves in unity with the virtues and hearts of the people of Nippon. The journey made upon Us a profound impression.

Again We have visited Nippon to felicitate the Empire now observing the 26th centenary of its national founding. We have paid homage in person at the Grand Shrine of Ise and have determined to dedicate our State Shrine of National Founding to Amaterasu-Omikami and to pray for the welfare of Our subjects with rituals on a permanent basis so that the Divine hand may bestow blessings on Our prosperity forever.

We command that ye abide by the spirit of national founding, based on reverence for the gods, loyalty to the Throne, filial piety, benevolence, and concord among all races. Thus ye may enjoy peace and tranquility and the protection of the Divine hand.

We command Our subjects to endeavor, in accordance with Our wishes to enhance the national prestige without relaxing their efforts at any time.

Imperial Signature and Seal. July 15th, 7th Year of the Kangte Era.

—Osaka Mainichi.

THE JAPAN KINDERGARTEN UNION DISSOLVES. The Japan Kinder-

garten Union convened its 31st annual session at Karuizawa July 24, the principal business being the dissolution of the organization. On the 27th, there was held the inaugural meeting of the Japan Kindergarten Union Branch of the Christian Federation of Childhood Education in Japan, of which Mrs. Yasuko Iwamura is President. (J.A.)

**Y.M.C.A. 50TH SUMMER SCHOOL.** With more than 300 students from colleges and universities of the Empire present, the 50th annual summer school conducted by the National Committee of the Y.M.C.A. convened on July 18. Special meetings were held on the 20th and 21st to commemorate the 50th anniversary. Several men who are present-day leaders in the Christian church and who were students at the first summer school were present and received special recognition. (J.A.)

**PIONEER WOMAN EDUCATIONALIST DIES.** On July 29, Miss Sada Hayashi, Vice-principal of Ferris Seminary, Yokohama, died after an illness of several months. In August she would have completed 46 years of service as a teacher. Miss Hayashi had received public recognition from educational societies for her long and out-standing work as an educator of young Japanese women. (J.A.)

**BUDDHIST SECT FAVORS ABOLITION OF COSTLY VESTMENTS.** The *ASAHI* reports that the Takada faction of the Shingon Sect is leading a movement for the voluntary abolition of richly brocaded robes worn by priests as a measure to cooperate with the prohibition of luxury articles. Although religious institutions are exempt from the workings of the prohibition, the priests feel that they should set an example for the rest of the nation. (J.A.)

**SALVATION ARMY LEADERS HELD AS SPY SUSPECTS.** On August 6th, the War Office announced that seven leaders of the Salvation Army in Japan, including the territorial commander, Lt. Commissioner Masuzō Uemura and the Chief Secretary, Mr. Yasuo Segawa, were taken into custody by the Tokyo gendarmerie on the 31st of July on suspicion of espionage. In connection with the case, Domei reports the following statement issued by the War Office: "Religion, it goes without saying, is essential to national life. The army, which has grave concern about defence of the country in the field of thought, is impelled to take action against those who, under the cloak of religion, compromise the intellectual life of the people by working as agents of foreign intelligence services, by taking positions in the forefront of foreign drives against Japanese thought, or by allowing themselves to become a hotbed of foreign intrigue against Japanese thought, apart from the question of the religion in which they happen to believe." (J.A.)

**SOCIETY MOVES FOR THE CONTRIBUTION OF METALS BY RELIGIOUS**



**GROUPS.** According to the *YOMIURI*, the Wartime Materials Utilization Society is leading in a movement to secure the conversion of bells, candlesticks, collection plates, various ornaments into war essentials by the shrines, temples and churches of the country. The same report says that such a plan was approved at a meeting of representatives of Buddhist, Shinto and Christian organizations at the Society's headquarters. (J.A.)

**GOVERNMENT STRESSING WORSHIP OF DIETIES.** The *CHUGAI SHOGYO* understands that the Home Ministry has decided to stress the worship of gods among the people by utilizing a new board of heavenly and earthly dieties to be established this year at a cost of ¥230,000 through enlargement of its shrine bureau. Worship of gods is to be cultivated through the use of neighborly societies which will encourage all families to maintain miniature shrines and to worship them at least twice daily "to plant firm faith in the 100,000,000 people for conquering the momentous time." (J.A.)

**ASSOCIATION SPONSORS RABBIT DAY.** The Imperial Agricultural Association in cooperation with the War Office, Navy Office, and the Agriculture and Forestry Ministry will sponsor the observing of September 16 as a day to pay special honor and reverence to the souls of rabbits which have been sacrificed for the production of fur for use in the national emergency. (J.A.)

**NEWSPAPER SEES NEED FOR NEW RELIGION.** The *ASAHI* says that "the creation of a new religion for both the Japanese and Chinese people will play an important role in making Japan's operations and rule of the continent successful . . . It must be borne in mind that Japan's holy task in China cannot be achieved solely through military and economic activities but must be based on harmonization and understanding." (J.A.)

**FOREIGN TIES ENDED BY SALVATION ARMY.** In order to become a completely independent and purely Japanese organization offering public service in the spirit of Christianity but in line with national policy, the authorities of the Salvation Army have decided to sever all economic and legal ties with the London headquarters, reports the *ASAHI*. The name of the organization is to be changed to SALVATION CORPS, while the military regulations, titles and uniforms hitherto used will be discarded. (J.A.)

**DR. KAGAWA HELD BY GENDARMERIE ON PEACE CODE CHARGES.** On September 5, *DOMEI* reported that Dr. Kagawa had been arrested on August 25 by the Tokyo Gendarmerie for alleged violation of the military peace code. Dr. Kagawa was arrested at the Nippon Church of Christ, Setagaya Ward, along with the pastor of the church, Rev. Kiyozumi Ogawa. On Sept. 13 Dr. Kagawa was released because of insufficient evidence against him, the *CHUGAI* reported. It is generally reported that Dr. Kagawa will spend an indefinite time on the island of Toyoshima in the Inland Sea, where he has been developing a tuberculosis sanitarium. (J.A.)

**NICHOLAI CATHEDRAL HAS NEW HEAD.** Following the retirement in July of Archbishop Sergius as head of the famous Nicholai Cathedral in Tokyo, Dr. Uchiyoshi Iwasawa, former member of the staff of the Military College will succeed to the position. (J.A.)

**FOREIGN PRINCIPALS OF CATHOLIC SCHOOLS TO BE REPLACED BY JAPANESE.** At a meeting of heads of the Roman Catholic Church in Japan on Sept. 6, it was decided to replace the foreign principals of its ten educational institutions with Japanese in keeping with the spirit of the times. reports the *Asahi*. (J.A.)

**SPIRITS TO BE ENSHRINED AT STATE SHRINE OF MANCHUKUO.** The *HOCHI* reports that the spirits of 24,141 who died in the founding of Manchukuo will be enshrined at the National Shrine of State Founding, Hsinking. Among the spirits to be so honored are Japanese soldiers, policemen, and Manchurian soldiers and policemen, civilians and others who gave their lives for the establishing of the new state. (J.A.)

**ASSOCIATION OF BLIND CHRISTIANS ACTIVE.** In order to bring the light of the Gospel to the thousands of blind in the Empire, the members of the Christian Blind Association have instituted a program of literature evangelism through the use of the Braille system. The Association is also co-operating in efforts for the blinded soliders. (1266)

**SUCCESSFUL KAGAWA MEETING.** At special meetings held by the Iesu Dan in Honjo, Tokyo, last July 28-30 with Dr. Kagawa as evangelist, out of a total attendance of 850 there were 151 decisions. (1267)

**BUDDHIST DAILY REPORTS ARMY OFFICER'S IMPRESSIONS OF CHINA CHURCH.** According to the *DOGYO CHUGAI NIPPO*, a certain army officer after making a survey of 700 Christian churches in China is reported to have been deeply impressed by the high regard in which the church is held by the people; and to have concluded that any attempt to place difficulties in the way of the church would produce effects contrary to those desired. (1269)

**RETIRED PASTOR OPENS SEMINARY FOR TRAINING CONTINENTAL EVANGELISTS.** After making a protracted visit to the Continent and becoming impressed with the need for giving special training to evangelists for work there, Rev. Tsunekichi Watase, retired pastor of the Japan Kumiai Church, has organized the Ko-A Shingakuin (Ko-A Theological School.) The seminary will open on October 1st at the Jonan Kumiai Church, Daikanyama, Setagaya Ku, Tokyo. (1273)

**REINANZAKA CHURCH STUDENTS IN EVANGELISTIC BAND.** Inspired by the special evangelistic meetings conducted by Dr. Kagawa at the church last May, twelve young men of the Reinanzaka Kumiai Church formed

themselves into an evangelistic band and toured the Kumiai churches of the North Kanto, Tohoku and Hokkaido districts for ten days the latter part of July. About sixty meetings were held in twenty-two churches. The young men are all students in college and university. (1276)

**YOUNG MEN OF THREE RELIGIONS HOLD SUMMER CAMP.** In the interest of mutual understanding and fellowship, about seventy young men representing the Shinto, Buddhist and Christian faiths met in camp at Amatsu, China Prefecture, during August. (1284)

**NEW PRESIDENT FOR KWANSAI GAKUIN.** Following the resignation of Dr. C. L. Bates from the presidency of Kansai Gakuin, Nishinomiya, the institution's Board of Trustees has appointed as his successor Dr. Kiichi Kanzaki, formerly dean of the Higher Commercial Department of the university. (1291)

**TOKYO CATHOLIC UNIVERSITY HAS NEW HEAD.** The Board of Trustees of Jochi University has designated Dr. Yachita Dobashi as president to succeed Dr. Herman Hoebell who recently resigned. (1291)

**DEATH OF DR. IBUKA.** Rev. Kajinosuke Ibuka, D.D., President-Emeritus of Meiji Gakuin, died in Tokyo on June 24 at the age of eighty-six. Dr. Ibuka came of a samurai family and belonged to the group of young men, who came under the influence of the first missionaries in Yokohama. He was one of the founders of the Church of Christ in Japan (Nihon Kirisuto Kyokai) and filled the office of President of Meiji Gakuin for many years. He was interested, also, in the establishment of the Y.M.C.A. in Japan, serving as Chairman of its National Committee for a long period. With the death of Dr. Ibuka there passed away one of the few remaining links between the beginning of the Christian Church in Japan and its present organization.

**PASTOR RETURNED FROM CHINA BECOMES BUSY SPEAKER.** Since his return from China where he chanted Psalms to comfort the Japanese soldiers and conveyed greeting to Chinese Churches, Rev. J. Hiramatsu, a Nihon Kirisuto Kyokwai pastor in Matsuyama, has been much in demand as a speaker. Among other engagements he has spoken at the several Seinen Gakko in the city. The principal of the Seinen Gakko for orphan youths, a non-Christian, recently asked to be allowed to bring his students once a month to Rev. Hiramatsu's church for a Christian sermon. The students numbering seventy come in a body.

**KOREAN CHRISTIANS ARRESTED.** Regarding recent arrests of Christians all over Korea, the police affairs bureau of the Korean Government-General issued a verbal statement on the 21st (September) in Seoul as follows: "We have recently discovered that evil elements among Christians in Korea organized secret societies and not only carried on rebellious activities but per-



petrated such base crimes as using disrespectful words about the Emperor of Japan and the Grand Shrine of Ise, spread false reports on military affairs and made remarks disturbing to the nation behind the guns. Therefore we ordered a wholesale round-up of these evil elements throughout Korea on Friday (Sept. 20) to put an end to their disloyal actions and maintain peace under the emergency situation. We do not intend, however, to bring pressure to bear or interfere with the rightful propagation of the Christian religion. We hope that this step will clear out the bad elements within Christian circles in Korea and that the believers in this religion, who have had special leanings in Korea, will change their attitude and devote themselves to the service of the country through religion with refreshed consciousness of their being a part of the great Japanese nation." (J.A., 9 22 40)

**DR. TAGAWA TO GO ON TRIAL.** According to the *YOMIURI*, Dr. Daikichi-ro Tagawa, 70, ex-president of Meiji Gakuin and member of the House of Representatives, was indicted on the 21st September by the procurators of the Osaka District Court. Dr. Tagawa had been undergoing examination for some time by the Osaka gendarmes on suspicion of having spread false rumors. (J.A., 9/23/40)

**DECLARATION OF 'OUST CHRISTIANITY' GROUP.** The *HOCHI* reports a meeting in the Sankaido Building, Tokyo, on September 21st of the leaders of various patriotic groups, the best-known of whom was Mr. Mitsuru Toyama, adviser to the Black Dragon Society. The meeting resulted in the organization of the "Federation for Campaign Against Christian Organizations," in connection with which the following declaration was issued: "Japan has its Emperor eternally succeeding to the ancestral Throne and is a country of deities with a family system based on loyalty, filial piety and faith as bequeathed by the Imperial ancestors. Christianity sets forth a heaven of illusion under the fair names of freedom, equality and philanthropy, and it forces men to believe in Jesus Christ, bespeaking its Jewish policy of seeking world conquest. This radically would destroy the polity of Japan.

"More than three years have elapsed since the holy war was started. The Japanese people now are unified in keeping with the Imperial Way, giving promise that the Empire's prestige and authority will shine throughout the world. Christianity, a device of Jewish ideas which threatens to encroach on the spirit of the Japanese race, should be eliminated from Japan." (J.A., 9/23/40)

**SAITAMA PREFECTURE CHRISTIANS INSTALL GOD SHELVES.** According to the *NICHI NICHI*, 48 Christian families in the village of Miyai, Irima-gun, Saitama Prefecture, have built god shelves in their homes upon which to keep newly acquired sacred objects. Previously these Christians had main-

tained no accommodations for the Shinto gods in their homes and had forbidden their children to attend Shrine festivals. The spirit of the times has prevailed, however, comments the newspaper. (J.A., 9, 23, 40)

**KOBE COLLEGE TO HAVE NEW PRESIDENT.** Dr. Charlotte DeForest having resigned from the presidency of Kobe College last January, and the Board having regretfully accepted the resignation in June, Rev. Hiroshi Hatanaka has been elected the new president. Mr. Hatanaka's inauguration will take place on Oct. 11. Miss DeForest has been asked to accept the appointment of Honorary President of the college.

#### FERRIS SEMINARY CELEBRATES 70TH ANNIVERSARY

Ferris Seminary in Yokohama, the oldest Christian school for girls in Japan, celebrated its seventieth anniversary on October 23 and 24. The school was begun in 1870 by Miss Mary E. Kidder, the first unmarried lady missionary to come to Japan, who later became the wife of Rev. E. Rothesay Miller of the Reformed Church in America. The school has had missionary principals throughout all of its history until recently, when Rev. H. V. E. Stegeman retired from the principalship. The duties of the office will be performed for the present by the Chairman of the Board of Trustees, Mr. C. Ishibashi, with Mr. Stegeman as assistant principal. It is hoped that the formal transfer of the school to a Japanese successor may take place in connection with the anniversary celebration.

#### TOYNBEE ON THE ENDURING CHURCH (*Cont'd from p. 400*)

no perceptible variation in the average sample of human nature in the past; there is no ground in the evidence afforded by history, to expect any great variation in the future either for better or for worse." But if the Church continues to accumulate, preserve and communicate to successive generations of Christians, "a growing fund of illumination and grace," souls in their passage through life on earth will have "increasing spiritual opportunity." And although the realization of the Kingdom of God belongs to the World beyond, not to this world, nevertheless the increasing opportunity provided by the work of the Church "may, and almost certainly will, bring with it, incidentally, an immeasurable improvement in the conditions of human social life on earth."

—I.C.P. & I.S., Geneva.

# Personals

*Compiled by* FLOYD L. ROBERTS

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## NEW ARRIVALS

ALBERT, Miss Jeannette A. Albert, (PE) has been appointed to the staff of St. Luke's Hospital, Tokyo, as Assistant Dietitian. She arrived in Japan on July 24th.

BELKNAP, Miss Ann Belknap (ABCFM), arrived by the "Hikawa Maru" on August 26. She comes as a Fellowship student from Rockford College, Rockford, Ill. to Kobe College.

BROWN, Rev. and Mrs. William C. Brown (SP), arrived in Japan on September 14, and will be located in Tokyo for language study. Address: c/o Rev. T. A. Young, 65 Miyashita Cho, Koishikawa Ku, Tokyo.

CRAIN, Miss Margaret Crain (ABCFM), arrived in Yokohama by the "Hie Maru" on September 14. Miss Crain will live at 1 of 73 Kanoedai, Naka Ku, Yokohama and will study at the Language School.

DYER, Rev. and Mrs. Robert A. Dyer (SBG), arrived on the "Nitta Maru" on September 6th for language study and will reside with Dr. and Mrs. A. J. Stirewalt at 303 Hyakunin Machi, 3-chome, Okubo, Yodobashi Ku, Tokyo.

HAYDEN, Mr. and Mrs. Carl C. and daughter Carol (JAC), who have arrived for work in Keijo, Korea, are now studying Japanese Language at the Ikoma Seisho Gakuin. Ikoma, Nara.

HUDDLE, Rev. and Mrs. B. P. (ULCA) arrived on the "Kamakura Maru" October 12th. They will study at the School of Japanese Language and Culture, in Tokyo.

KEMP, Miss Eva Dean Kemp (MES), arrived on the "Asama Maru" on Sept. 20. She will be in Language School and lives at No. 4 Aoyama Gakuin.

PATE, Miss Mildred E. Pate (ABCFM), arrived in August for a year's teaching at Kobe College.

PORTER, Miss Eleonor F. Porter (ERC) of Fayetteville, Pa., and recently Soprano Soloist with the well known Westminster Choir. arrived by the "Nitta Maru" on September 6th. Miss Porter has joined the Music Faculty of Miyagi College, Sendai. Her address is: 15 Nishikicho, Sendai.

QUICK, Rev. Oswald J. Quick (SBG) arrived on the "Kamakura Maru" on August 18, for language study and resides with Dr. & Mrs. Gilbert Bowles at 14 1-chome, Mita Daimachi, Shiba Ku, Tokyo.



SMITH, Miss Catherine Smith (MEFB), arrived by the "Hie Maru", Sept. 14 for a three year term of teaching in Kwassui Jo Gakko, Nagasaki.

TRUMPP, Miss Elizabeth Trumpp (ABFMS), arrived in Yokohama by the "Hie Maru" on Sept. 14. Miss Trumpp will join the faculty of the Women's Christian College, Tokyo.

ZIMMERMAN, Rev. and Mrs. Donald E. Zimmerman (PN), recently appointed to Japan, arrived in Yokohama by the "President Taft" on September 4. They will spend a year in Tokyo, studying at the School of Japanese Language and Culture.

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## ARRIVALS

AXLING, Dr. and Mrs. William Axling (ABFMS), returned from furlough by the "Asama Maru" on September 10 and have resumed their residence at 5, Nichome. Sirakawa Cho, Fukagawa Ku, Tokyo.

CHENEY, Miss Alice Cheney (MEFB) returned on the "Hie Maru", Sept. 14 after several months' absence due to the illness and death of her mother. She has resumed her teaching in Aoyama Gakuin Theological School.

BIXBY, Miss Alice Bixby (ABFMS), returned from furlough by the "Hie Maru" on September 14 and has joined the faculty of Shokei Girls' School, Sendai.

CLARK, Rev. Edward M. Clark, Ph.D. (PN), who went to America on June 26 to spend the summer, returned by the "Hie Maru" on September 17.

CURREL, Miss Susan McD. Currel (SP), returned from furlough on the "Hie Maru" on September 14, and resumes her work in Marugame, Shikoku.

FANNING, Miss Katherine F. Fanning (ABCFM), will arrive in October from furlough. It is expected that she will teach temporarily at Kobe College.

FESPERMAN, Rev. Frank L. Fesperman (ERC) and family returned from furlough on August 26th by the "Hikawa Maru." The Fespermans are located at their former address, 112 Kita Nibancho, Sendai (Phone 2139).

HARBIN. Rev. and Mrs. A. Van Harbin (MES) arrived in Yokohama in July and located at Aoyama Gakuin, Tokyo, for a few months while both attend the School of Japanese Language and Culture. Mr. Harbin until furlough last year was located in Hiroshima but has been recently appointed to the Methodist mission school in Hirosaki.

HANSEN. Miss Kate I. Hansen, Mus. D. (ERC) returned from furlough on Sept. 6th by the "Nitta Maru" and has resumed her position as head of the Music Department of Miyagi College, Sendai. Her address is: 16 Junikenchō, Komegafukuro. Sendai (Phone 3673).

LAKE, Mrs. Leo C. Lake (PN), accompanied by her daughter, Ruth, and son, Lawrence, arrived in Yokohama by the "Kinka Maru" on July 10, after an extended furlough in the United States.

LINDSEY. Miss Lydia A. Lindsey (ERC), returned from furlough on Sept. 6th by the "Nitta Maru" and has resumed her position as head of the English Department of Miyagi College. Her address is: 16 Junikencho, Komegafukuro. Sendai (Phone 3673).

MILLER. Miss Jessie Miller (MSCC) arrived back from furlough in Canada on August 26th. She will be stationed in Takata.

MOORE. Rev. and Mrs. Lardner W. Moore (SP) and three sons returned from furlough on the "Hie Maru" on September 14, and are again located in Toyohashi.

REIFSNIDER. Bishop and Mrs. C. S. Reifsnider (PN) reached Yokohama on September 20th, returning from furlough in the United States.

REISCHAUER. Dr. and Mrs. A. K. Reischauer (PN) and daughter, Felicia, arrived in Yokohama by the "Kinugasa Maru" on July 31, after a year's furlough in the United States.

REISER. Miss A. Irene Reiser (PN) arrived in Yokohama by the "Hikawa Maru" on August 26, after a year's furlough in the United States.

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## DEPARTURES

BECKMAN. Miss Priscilla M. Beckman (RCA), for some years a teacher at Ferris Seminary, Yokohama, sailed on regular furlough on July 23 on board the "President Taft." While in America she may be addressed in care of the Board of Foreign Missions, R. C. A., at 156 Fifth Avenue, New York City.

BUTLER. Miss B. Butler (JRM) sailed from Kobe May 20 on the "Kamo Maru" for furlough in Australia.

CHAPMAN. Rev. and Mrs. Ernest N. Chapman (PN) and family sailed from Kobe for a year's furlough in the United States by the "Hikawa Maru" on July 19.

COOTE. Mr. Leonard Coote (JAC) is in America for a few months. He is expected to return in March of next year.

GRAVES. Miss Alma N. Graves (SBC), left Yokohama on the "President Coolidge" on Sept. 13 for a year's furlough. She may be reached at Franklinton, La., U.S.A.

HESSEL. Rev. Egon Hessel (PN, Affiliated) sailed for the United States from Yokohama by the "Hikawa Maru" on September 11. Mrs. Hessel, accompanied by Hartmut and Dieter Hessel, sailed from Yokohama for America

- by the "Kaga Maru" on September 20. Mr. Hessel has a year's fellowship for study in the Presbyterian Theological Seminary, Chicago.
- HOROBIN. Miss H. M. Horobin (MSCC) of Inariyama, Nagano Prefecture, sailed on August 31st by the "Yawata Maru" for furlough in Canada.
- HOULE. Miss May M. Houle (PE), of the staff of St. Barnabas' Hospital, Osaka, left on an Empress boat for England on June 20. Recently a cable has come from Great Britain saying she arrived safely.
- LLOYD. Miss M. Lloyd (JRM) sailed from Kobe May 21 by the "Kamo Maru" for furlough in Australia.
- MURRAY. Miss E. R. Murray (JRM) sailed on May 20 by the "Hikawa Maru" for furlough in Scotland, via Canada.
- NICHOLS. The Right Reverend and Mrs. S. H. Nichols (PE) together with their daughter Frances and son James sailed on July 13 by the "Kamakura Maru" for regular furlough in the U.S.A.
- HERTZLER. Miss Verna S. Hertzler (EC) returned from furlough in America September 6th and is living at her former address, 14 Yojo-dori, Nishichome, Minato Ku, Osaka.
- HUSTED. Miss Edith Husted (ABCFM), returned from furlough on Sept. 21 by the "President Cleveland." She will resume her duties at Kobe Woman's Evangelical School, Nishinomiya.
- NICHOLSON. Mr. and Mrs. Herbert V. Nicholson (IND), sailed for America July 31 on the "Nitta Maru". Their semi-permanent address will be 983 Howard Street, Pasadena, Calif., U.S.A.
- OGLESBY. Mrs. J. M. Oglesby (PE) sailed on June 28 by the "Heian Maru" for regular furlough in the United States.
- SHELL. Miss Naomi E. Schell (SBC) left September 13 on the "President Coolidge" for furlough on account of health. Her address is: P. O. Box 1595 Foreign Mission Board, Richmond, Va., U.S.A.
- SHIRK. Miss Helen Shirk (ULCA) left for regular furlough in the United States, sailing October 12th.
- SIMONS. Miss Marion Simons (MEFB) returned on the "Kiyosumi Maru", Sept. 16 from a summer vacation in the United States.
- SIMPSON. The Rt. Rev. Bishop Basil Simpson (SPG) of Kobe, left for the United States on Sept. 13 for an important operation at the Mayo Clinic.
- SMITH. Miss Janet F. Smith (PN, Affiliated) sailed for the United States from Yokohama by the "Komaki Maru" on August 9.
- THOMAS. Rev. & Mrs. Winburn T. Thomas (PN) sailed for a year's furlough in the United States by the "Nitta Maru" on July 31. Mr. Thomas plans to study at Yale Divinity School.
- VINALL. Mr. and Mrs. G. H. Vinall (ABS) and son Peter sailed by the "Empress of Asia" on September 13 for a short furlough in Canada, expecting to return in three or four months.



- WATTS. Mrs. H. G. Watts (MECC) and five children of Niigata, left on the "Yawata Maru" on August 31, for furlough in Canada.
- WHITING. Rev. M. M. Whiting (UCC) and family returned to Canada in August, in order to allow Mr. Whiting to recuperate in a better climate and more restful surroundings. They do not plan to return to Japan.
- WINTHER. Miss Maya Winther (ULCA) left on October 12th for regular furlough in America.
- WRIGHT. Miss Phyllis M. Wright (JRM) sailed from Yokohama on May 20 by the "Hikawa Maru" for furlough in England via Canada.
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### RETIREMENTS AND WITHDRAWALS

- BAKER. Captain K. E. Baker (Church Army) left on September 12 to return to England.
- GILLIGAN. Captain H. Gilligan (Church Army) left on September 12 for England.
- GREENWOOD. Rev. B. N. W. Greenwood (CMS) has left Japan to take up work in India or Africa. He sailed at the end of September.
- HAGER. Dr. and Mrs. S. E. Hager (MES) sailed from Kobe on the "Hie Maru" in September. They will retire soon and reside at Bradenton, Florida. Dr. Hager has served 47 years in Japan.
- MILLS. Rev. E. O. Mills (SBC) sailed for America aboard the President Coolidge on September 14th. He will retire, after 32 years of service. His address is P. O. Box 1595, Richmond, Virginia.
- PARKINSON. Rev. R. C. Parkinson (SPG, Anglican Group) left for England via Canada on September 15. He will not return to Japan.
- WALSH. Rt. Rev. and Mrs. J. G. Walsh (CMS) sailed on September 12 for Ireland. Bishop Walsh has been Bishop in Hokkaido since 1927. The Walshes do not expect to return to Japan.
- WANSEY. Rev. J. C. Wansey (CMS) sailed at the end of September to take up work in India or Africa.
- PETERS. Miss Augusta F. Peters (PE), who left for the United States for furlough in April last, has resigned her position in St. Luke's Hospital, Tokyo.
- SMYTH. Brigadier Annie Smyth (SA), left Japan on Sept. 26th via "S.S. Nanking" for Manila. She will not return to Japan.
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## CHANGE OF LOCATION

- BUCKLAND. Miss Ruth Buckland (SP) has moved from Marugame to Tokushima. Address: 171 Terashima Cho, Tokushima.
- DAUGHERTY. Miss Lena G. Daugherty has moved from Meiji Gakuin to Joshi Gakuin in Kojimachi Ward.
- DECKINGER. Rev. and Mrs. W. J. Deckinger (EC) have returned to Tokyo from Osaka for language study. They have taken up residence at 448 Umabashi, Suginami Ku, Tokyo.
- DOUBLEDAY. Miss S. C. Doubleday (CMS) has removed from Hiroshima and her temporary address will be Seishi Jo Gakuin, Sarushinden, Ashiya, Hyogo Ken.
- DYASON. Miss K. E. Dyason (CMS), is temporarily residing at Miss F. Lippard's, 90 Dogashiba Cho, Tennoji Ku, Osaka.
- FOSS. Miss E. M. Foss (CMS) is temporarily residing at Mrs. Wood's, 64 Asahi Machi, 2-chome, Sumiyoshi Ku, Osaka.
- FREETH. Miss F. M. Freeth (CMS) expects to leave Japan for Australia in November. Until sailing her address will be c/o Miss A. H. Wright, 635 Kurokami Cho, Kumamoto.
- HARVEY. Rev. and Mrs. G. L. Harvey (UCC) are continuing their language study in Shizuoka, No. 55 Nishi Kusabuka-cho,
- McMILLAN. Miss Mary McMillan (MES) is continuing her study in the Language School and living at No. 4 Aoyama Gakuin.
- PEET. Miss Azalia Peet (MEFB) of Kushikino, Kagoshima, is now living at No. 12 Higashi Yamate, Nagasaki.
- STONE. Rev. and Mrs. A. R. Stone (UCC) and family returned recently to their former home in Nagano, but this will henceforth be 23 Agata Machi.
- TAYLOR. Miss Charlotte A. Taylor (SP) who has been in the Language School, Tokyo, for the past two years, is now located in Tokushima, Shikoku, where she will engage in evangelistic work. Address: 171 Terashima Cho, Tokushima.
- WRIGHT. Rev. and Mrs. R. C. Wright (UCC) and family are now living on the Kwansai Gakuin compound in Nishinomiya.

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## MARRIAGES

- MacLEAN-RUMBALL. Miss Jean C. MacLean (PCC) was married to Mr. Paul Rumball on July 10 in Kobe. Their address will be 445 Hyakken Machi, Maebashi.
- FOOTE-CONARD. Miss Helen Foote (daughter of Dr. and Mrs. J. A. Foote) was married on August 16th at Ottawa, Kansas, to Mr. Richard Conard.

Mr. and Mrs. Conard are making their home in Kansas City where he is studying medicine.

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### BIRTHS

BARNARD. A daughter, Carolyn Gale, was born to Rev. and Mrs. C. E. Barnard (PN) of Matsuyama at St. Luke's Hospital, Tokyo, on Sept. 8.

DOZIER. (SBC) A son, Charles Marvin, arrived July 15, 1940 at the Karui-zawa Sanatorium to the great delight of his parents, Mr. and Mrs. Edwin B. Dozier.

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### DEATHS

AYRES. Rev. James B. Ayres, D.D. (PN, Retired) died in Longwood, Florida on June 12 at the age of eighty-one. Dr. Ayres came first to Japan in 1888 and for forty--one years thereafter carried on very effective evangelistic work in city and country, living at different periods in Hiroshima, Yamaguchi, Moji, Shimonoseki, Kyoto and Osaka. During the last twelve years of his missionary career Dr. Ayres acted as Treasurer of his Mission. He left Japan on his retirement in 1929 and made his home in Toronto, from which he moved to Florida two years ago. Dr. Ayres is survived by his widow, Mrs. Ethel Misener Ayres, a son, a daughter, and a stepson.

BABCOCK. Miss Grace E. Babcock (ABCFM), 1921-25. Died at her home in San Antonio, Texas, August 9, 1940.

COLBORNE. Mrs. S. E. Colborne (CMS) passed away at her home at Minami Hara in July. As Miss Sophia Ellen Field she went out to China as a missionary of the London Missionary Society. In 1894 she married Dr. W. W. Colborne of the C.M.S. South China Mission. Since her husband's death some years ago she has devoted herself to evangelistic work in the Boshu Peninsula, and has courageously continued that work in spite of blindness and failing health.

CRAGG. Rev. W. J. M. Cragg, D.D. (UCC), died rather suddenly at his new home in Toronto on Aug. 28th, apparently of general physical and nervous debility.

PETO. The Rev. H. Peto (CMS), Principal of St. John's College, Jaffna, Ceylon, was drowned while trying to rescue a young girl on June 15th. He spent his first term of missionary service in Japan, coming out as a layman for educational work in 1915.

SHAW. Mrs. H. Reynolds Shaw passed away in June while she and Rev. Shaw were on indefinite leave in the United States. Rev. Shaw has been



rector of the Church of the Ascension, Newark, New Jersey for more than a year. Until February 1938 he was a missionary of the PE church in Kanazawa.

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### MISCELLANEOUS

- ACOCK.** Miss Winifred Acock (ABFMS) returned to Yokohama by the "Kiyosumi Maru", September 17, after spending the summer vacation with her sister in California.
- BOTT.** Miss Muriel Bott (UCC) underwent an operation for appendicitis at the P.U.M.C. Hospital in Peking while visiting the old capital with her father. She is making excellent progress and father and daughter expect to return to Japan toward the end of September.
- DARROW.** Miss Flora Darrow (RCA) of Meiji Gakuin, Tokyo, spent the summer weeks on a visit to America, returning September 6th.
- FISHER.** Mr. Henry Fisher, son of Mr. and Mrs. R. H. Fisher (ABFMS), sailed on the "Hie Maru", August 10th, to take up his studies at Oberlin College.
- FOOTE.** Miss Frances Foote, daughter of Dr. and Mrs. J. A. Foote (ABFMS), sailed by the "Tatsuta Maru", June 28, to take up her studies at Redlands University. Mrs. Foote accompanied Frances and will be absent for a few months.
- HODGES.** Miss Olive Hodges (MP) of the Methodist Mission Council, during the summer visited the former Methodist Protestant mission station at Kalgan and was present at a session of the North China Methodist Conference presided over by Bishop Gowdy.
- KAUFMAN.** Miss Emma R. Kaufman (YWCA), Tokyo, who has been visiting her home in Canada, will not be able to return to Japan as soon as she planned.
- NEAL.** Miss Rowena Neal arrived in Yokohama on the "Hie Maru" to join the faculty of the Canadian Academy, Kobe. Miss Neal comes from Mt. Allison University, Sackville, New Brunswick.
- OUTERBRIDGE.** Rev. H. W. Outerbridge (UCC) resigned as dean of the Literary College and of the Law and Literature department of Kwansei Gakuin just before the summer.
- PARK.** Miss Bertha Park (Women's Society Secretary for Disciple Churches in Ohio), spent a few weeks in Japan before going on to China where she will engage for a year in Mission work. Miss Park was formerly in China for a few years, and is now loaned to China by the Ohio Churches.
- PAUL.** Dr. Alexander Paul (Oriental Secretary of the UCMS) arrived on the "Hie Maru" September 14th. He is on his way to China to spend eight or nine months in assisting the work of the China Mission of the Disciples.

Before taking up administrative duties at the home end, Dr. Paul spent about 25 years in mission work in China. He stopped off for a few weeks in Japan in order to secure first-hand knowledge of present movements here.

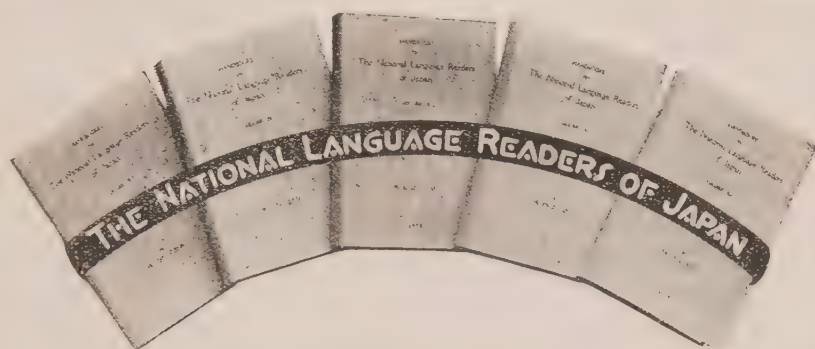
REISCHAUER. Mrs. A. K. Reischauer (PN) was given (in June) the degree of Doctor of Laws by her Alma Mater, Hanover College, in recognition of her work in Japan in the field of oral education for the deaf.

SCHNEDER. Dr. and Mrs. C. G. Burn have been spending the summer with Mrs. Burn's mother, Mrs. D. B. Schneder of Sendai. Dr. Burn is Associate-professor of Pathology in Long Island College of Medicine, Brooklyn, N.Y.

SHAFFER. The Rev. Luman J. Shafer, Litt.D., Secretary for Japan and China of the Board of Foreign Missions of the Reformed Church in America, arrived in Japan on August 4th for an extended visit.

WOLFE. Miss Evelyn Wolfe (MP) of the Methodist Mission Council during the summer visited the former Methodist Protestant mission station at Kalgan and was present at a session of the North China Methodist Conference presided over by Bishop Gowdy.

WOODSWORTH. Mr. David Woodsworth, having graduated from Toronto University last Spring, returned to Japan this summer to teach in the Tohoku, Formosa High School from the Autumn term. Mrs. H. F. Woodsworth does not expect to join him at present.



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印刷所 堀 得次郎

發行所 東京市京橋區銀座四丁目二番地  
印刷所 東京市日本橋區小舟町一丁目二番地  
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